THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. V. No. 44. NEW-YORK, SATURDAY, JANUARY 16, 1836. WHOLE NUMBER, 252.

For the Churchman.

The Child at Prayer.

'T WAS summer eve—the rosy light
  Had faded from the sky,
And stars came twinkling, pure and bright,
  Through the blue arch on high;
The western breezes softly stole,
  To kiss the sleeping flower,
And nature wore her sweetest smile,
  To bless the twilight-hour.

There sat within a curtain'd room,
  A mother young and fair,
What voice comes softly through the gloom?
  'T is childhood's voice in prayer;
A cherub boy is kneeling now,
  Beside that mother's knee,
She who had taught him when to bow
  Before the Deity.

A father on the distant deep,
  A sister slumb'ring near,
The babe upon his mother's breast,
  And that kind mother dear;
For every living thing he loves,
  His prayer ascends to heaven,
And for himself, he humbly asks
  Each sin may be forgiven.

And oft in after-years, when grief
  Shall bow his spirit down,
And the world, the cold and bitter world,
  Shall meet him with a frown;
Or when allured from virtue's path,
  He treads a dangerous way;
Oh! he will turn to this blest hour,
  When first he knelt to pray.

And the kind hand which then was laid
  Upon his silken hair;
And the soft voice which taught him first
  His simple words of prayer;
Will come again with thrilling power
  To still his pulses wild,
And lure him back in that dark hour,
  As sinless as a child.

The prayer is o'er, the last fond kiss,
  By that kind mother given;
But rises not from scenes like this,
  That childish prayer to heaven?
It does, it does, an angel's wing
  Has borne its tones with joy,
And the earnest blessing which it sought
  Comes on the sleeping boy.

M. N. M.

THE CHURCHMAN.

From the (Utica) Gospel Messenger.

DIOCESAN MISSIONS.

ALL true-hearted Churchmen seem agreed in applauding the present happy organization of our general missionary system—the whole Church a missionary society—and none can look but with hearty rejoicing at the encouraging prospect opening before us, through the agency (may it long be a blessed agency!) of the two committees now so actively and successfully in operation. Whatever may have been the preferences of some for the Domestic and of others for the Foreign department, all must be glad to see them both prosper to the utmost ability of the Church; and let every member, as he presents his free-will offering, "as of the ability that God giveth," make it the subject of his unfaltering effort and continual prayer, that each and all the channels that can bear the waters of salvation to the perishing millions of our race, may have fountains and springs always ready and full to supply them; and let these waters for the healing of the nations flow on till the "knowledge of the Lord shall cover the earth." Whether it be to renovate the expanse of Asia; to dispel the darkness and degradation of Africa; to turn the red men of the American wilds from their dumb idols to serve the living God; or to save the lands nearer home from the ravages of infidelity and heresy—from the despoiling influence of schism and indifference—let the effort, like the field, which is ONE, the WORLD, be also *one*, uniting all hearts, opening all hands, and animating the faithful prayers of all.

Our thoughts are just now turned particularly to *Diocesan Missions*. The list of missionary stations and other proceedings of our Missionary Board, published in our last, cannot be read by any who have observed the progress of the Church in the State of New-York for the last thirty years, but with lively gratitude to her divine Head, as well as entire conviction of the immense importance derived through this institution of the Diocese. With these feelings there must also be mingled those of keen and lasting regret, not only that the many faithful and unwearied men who have toiled in this field have not had a more ample support, but that the means of the society have never been adequate, could clergymen have been found, to furnish missionaries for scores of places where they have been long needed, and often most imploringly called for. Again and again has the cry been heard, "Do send us a missionary; we are a small company of new settlers, but with the blessing of God on a missionary's labor, we should greatly extend our numbers and our means." Volumes of letters, as well as public calls, have urged this subject, and now the cry is more urgent than ever. But, alas! that it should be so!—in the language of the Board, "Funds are wanting."

Is the missionary spirit truly aroused in the Church? and shall the painful, the humbling confession still be made in a diocese like this, "The funds are wanting?"

Other dioceses are increasing their attention to this matter, as one deeply involving their usefulness and prosperity. Is the Church a missionary Church? Then this is surely one most important part of the *one great field;* the waste places of Zion that are ready to perish; the handful of corn sown here and there, but which will soon be overrun by the weeds of blaspheming atheism and unbelief, or rooted out by the tares of heresy. Who can grow in grace and not be anxious that those seeds should be cherished by the hand of spiritual culture? Let every one mark the language of Bishop M'Ilvaine, in his late address to the Convention of Ohio, while speaking on this subject. "We shall," says he, "fall sadly behind the demands of our stewardship if more effort, and effort of a more substantial kind, be not made in our several parishes to bring up the hearts of our people to duty in these respects, and to exercise them in good works." We bless God for such language coming from our bishops, for we can say, from a long and often sadly painful experience, that many a toiling servant of the Cross, many an anxious pastor, struggling for his own support and the increase of his parish, has been told, "You must not trouble yourself nor us about other folks, and other wants of the Church." And yet many of these same men have suffered reproach for not doing more, when their utmost efforts would not make their own dwellings comfortable. Those who have seen it *know the fact*. Thanks to the Lord, a brighter day has dawned. Let its light continue to shine, and let the people rejoice in the radiance it gives, and follow on till they shall reach the fruition of that glory which has been secured to the faithful by the blood of Jesus.

COMMUNICATIONS.

For the Churchman.

SECOND SUNDAY AFTER EPIPHANY.

THE RECORD OF JOHN.

THE record of John consisted of three particulars:

1. That Jesus was the Son of God;*
2. That he was the Lamb of God, who makes atonement for sin, and takes it away;†
3. That it was he who should baptize with the Holy Ghost;‡

1. To the first of these particulars, that Jesus was the Son of God, the Baptist bore record on authority of a voice from heaven, which proclaimed, This person, upon whom the Spirit descendeth in a bodily shape, and remaineth upon him, is my beloved Son. This voice John heard; this descent of the Spirit he saw; and therefore he hesitated not to declare that person to be the Son of God; for greater evidence, stronger testimony, more certain assurance he could not have. The opened heavens, the descending Spirit, the voice heard from above, were testimony too strong for any thing but the pride of infidelity to resist.

Instead of citing other texts of Scripture to confirm our faith in this article of our holy religion, which is, in truth, the foundation-stone on which it is built, I shall at present rest the point on this testimony of the holy Baptist, being persuaded that he who is not convinced by it will be convinced by no evidence whatever.

2. The second thing to which the Baptist bore record was, that Jesus was the Lamb of God who taketh away, or beareth, αἴρων the sin of the world.

Isaiah had spoken of Christ as a lamb brought to the slaughter, innocent, meek, and unresisting. He had said of him, *He hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed.* From the prophets, therefore, particularly from Isaiah, John had assured himself that Jesus was this Lamb of God to whom they all referred, and of whom Isaiah had so particularly spoken.

John knew himself to be the forerunner of Christ, Elias which was for to come. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. This account he gave of himself to the priests and Levites who were sent to inquire of him who he was; and to the people who attended him he declared, *I knew him not; but that he should be made manifest to Israel, am I come baptizing with water.*

Knowing therefore from the prophets that King Messiah, the Son of God, whom he came to make manifestly known to Israel, was the Lamb of God who taketh away the sin of the world by making expiation for it, he openly proclaimed it to those who were with him, that in this character also, as a sin-offering to God for the transgressions of man, he might be made manifest to Israel.

As the Redeemer was promised to Adam and to Abraham, as the bruiser of the serpent, and the blessing of all nations; as his atonement for sin was not on account of the natural Israel only, but of all mankind, who by repentance forsake sin, by faith rely on that atonement, and obediently serve God in newness of life according to the Gospel, it is a point in which we are deeply concerned. The record of the holy Baptist, that Jesus *is the Lamb of* God *who taketh away the sin of the world*, ought therefore to be the most thankfully received, and cordially believed by us.

3. The third thing to which the Baptist bore testimony was, that Jesus is he who baptizeth with the Holy Ghost.

This record of John is grounded on the declaration of Him who sent him to baptize with water: *Upon whom*, said he, *thou shalt see the* Spirit *descending and remaining on him, the same is He that baptizeth with the* Holy Ghost.

John baptized with water unto repentance; but the baptism of Jesus with the Holy Ghost reacheth further, even to the purifying of the soul from the defilement of sin. *Except any one be born of water and the* Spirit, said he to Nicodemus, *he cannot enter into the kingdom of* God.

Washing with water is the general mode of purifying things which are defiled with filth, and of making them again fit for use. Hence water is taken to be the external emblem of the internal purification of the soul, by the Spirit of God, from the defilements of sin; that in holy baptism man may *purge himself from these* defilements of sin, and be *a vessel unto honor, sanctified* by the Holy Spirit, and made *meet for the Master's use; prepared unto every good work.*

The importance of these articles to us, makes it a weighty part of our duty to attend candidly to the testimony of the Baptist concerning them, and to regard as well his authority in support of them, as the meaning of what he hath said about them.

To lead us to contemplate the nature of Jesus the Redeemer, and to meditate on what he hath done for us, is the design of the festival of the Epiphany, as well as to celebrate the Divine goodness for his manifestation to the Gentiles. Therefore hath the Church set before us the twofold nature of Christ in the gospels for the Sundays after the Epiphany; his human nature in the gospel for the first Sunday, which takes notice of the increase of Jesus in wisdom and stature; his divine nature in the gospels for the second and subsequent Sundays, instanced in the astonishing miracles he wrought, particularly in his turning water into wine at the marriage of Cana, by which he *manifested forth his glory*, his divine nature, and his disciples believed on him.

Conscious, as we all must be, of innumerable transgressions of the divine law, it must be a matter of the highest consolation to us, to know that Christ Jesus *came into the world to save sinners*—that he is the propitiation for our sins, even Jesus Christ the just one; that if any one do sin, he is our advocate with the Father, and that through faith in his blood all our past sins are blotted out.

Weak and frail as we are, as well as defiled with sin, the knowledge that the gift of the Holy Spirit of God is procured for us, and given to us by the all-gracious Saviour, must fill every contrite, faithful heart with holy joy and exultation. By this Spirit we are cleansed and purified in baptism, supported under temptation, comforted in affliction, preserved in holiness, and sealed unto the day of redemption.

Let therefore the testimony of the holy Baptist, *I saw, and bare record that* Jesus *is the Son of* God, the Lamb of God, who taketh away the sin of the world, the beloved of God, who baptizeth with the Holy Ghost, be the firm faith of your hearts, and then it will be the solid comfort of your lives; and in the end will bring you to everlasting life, through the same Jesus Christ our mediator and advocate. Amen.

CATHOLICUS.

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* This is my beloved Son, in whom I am well pleased.

† Behold the Lamb of God, which taketh away the sins of the world.

‡ And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God. John i. 33.

For the Churchman.

MR. EDITOR,—The following article is the first of a series. The title sufficiently designates their intended character, that of free discussion upon disputed points. Some of them, as the present, will slightly vary from that character. With your permission, I shall consider this a sufficient introduction, and dash at once *in medias res.*

NOCTES POLEMICÆ.

Τὸ κρῖναι ὀρθῶς μέγιστον.—*Arist. Ethic.* 10.

NO. I. SIGNS OF THE TIMES.

A. I HAVE always admired, Sir, that saying of Melancthon, 'That a Christian must estimate his active duties by the spirit of the age in which he lives; and the position in which his relation to the Church of Christ places him with regard to the world around him.' You have observed, and I know the observation is a common one, that the present relative positions of the Church and the world, in our country, and especially in our large cities, are peculiar. On what grounds is that impression founded?

L. On many. It is neither a whim of fancy, nor the false impression of enthusiasm. The signs of the times gathering and deepening around us in such numbers and force point to some crisis, future indeed, but the way for which is evidently preparing around us. The Church, on the one hand, is beginning to muster up her forces as if she expects a conflict warmer and sterner than any to which she has for a long time been called. She begins to throw herself upon the defensive. As her faith and zeal have increased, so have her trials. While she has sought to extend the kingdom of the Redeemer throughout the world, she has been obliged to direct more vigilance to her own bulwarks, to keep the space within her walls free from disloyalty, weakness, and impurity. Struggling and militant she always has been, and always must be with regard to the world around her. On that side she has always been presented with a front of hostility, manifested sometimes in open defiance, and sometimes in the more dangerous aspect of that hollow friendship which strives to crush in its embrace. She continues to increase, indeed, in strength and glory; but every such increase is attended with the howling and defiance of those who thirst for her downfall.

A. By the Church, you of course mean the Church as distinguished from the world; the great body of professed Christians who unite in most of the essentials of Gospel truth, and are anxious to extend them.

L. I do. For the present we must use the term in that sense. Hereafter, I trust, we shall see how much the 'primitive truth and apostolic order' for which our own Zion is so gloriously distinguished, are to be relied on as the great means of defence against error and fanaticism as well as infidelity. I hope we shall see that the hopes of those who love her best, are rational and well grounded. I hope we shall see, also, that the confidence with which she is looked to by many out of her pale, as the guardian of Christian doctrine, unity, and order in this country, is deserved. But to return. The hostile powers of the world, on the other hand, begin to appear in more open and determined opposition. Unbelief and impiety are assuming ten thousand various forms, and appear with a boldness, a subtlety, an energy, which seem like a resuscitation of the most pernicious elements which all past time has accumulated.

A. To what in particular do you refer?

L. Mainly, now, to the spirit and aspect of infidelity. For who, with his eyes open, will fail to perceive that a change has happened in them, and that within a few years. Skepticism has stooped from the commanding station she once occupied in the study of the learned, and now appears as the patroness and hobby-horse of the mobility. The contemptuous and philosophic skepticism of Hume and Gibbon is now combined with the coarse blasphemy of Paine, and thus is rendered meet for the reception of all minds. Rochefoucault, were he to arise from his grave, would be surprised to hear some of his most brilliant maxims quoted in the bar-room and the steamboat, along with the grave sneers of Volney and the scurrilous jests of the author of the Age of Reason. The *naiveté* and subtlety of the French infidelity is thrown into the same crucible with the stronger and bolder unbelief of England and Germany, and flows out in a popular compound—the Agrarianism, for instance, of Tammany-hall—adapted to the capacities and tastes of thousands whom the separate systems might not have reached. And with regard to Christians and unbelievers, who has not observed that the points of contact are daily becoming more frequent, and more serious at least, if not alarming? The antagonist forces are more directly brought into opposition. The contest has assumed more the appearance of a struggle for life and death. Principles, both in morals and religion, which have been solemnly approved by reason in its clearest and most vigorous exercise, and by the voice of all antiquity, are boldly called in question, and the call supported with all the subtlety and force of sophistry. In a word, the present spirit of infidelity is eminently *radical* in the most malignant sense of that term. The chief object at which it aims is to unsettle the minds of the populace, the 'οι πολλοι that throng our streets, and then to inspire them with contempt for morality and religion. Understanding well the immense power which, among us, is lodged in the hands of the mob, it seeks to secure it to itself, and to prepare those who wield it to go all lengths in the pulling down of those institutions against which its enmity has been declared. It has dared to appear before us with an unblushing face, and to sound in our very ears those bold impieties, those disorganizing principles, first hatched in the conclaves of Weishaupt and Knigge, and proclaimed during the horrid scenes of the Reign of Terror. It no longer passes the ignorant and poor with a shrug and sneer of contempt, but seeks his favor, in order that it may instil into his mind its own moral poison. Then it claims him as an instrument in the accomplishment of its own ends. It has learned from Christianity the noblest and most politic lesson which she has to teach, only to pervert it. It now begins where Christianity begins, with the poor, the ignorant, the lowly. Where the one seeks to enlighten and ennoble, the other seeks to debase and unsettle the mind.

A. It may be that your view of the case is correct. But I am not aware that infidel principles have spread to any great extent, in our country, even among the lower class.

L. It is the *effort* to extend them, of which I speak. But one day's visiting in the streets of this city will prove to you that I have not colored the picture too highly even in the passing remark I made with regard to the mischief already effected. You will meet with men continually, who know just enough of religion to ridicule and blaspheme it, and just enough of morality to keep themselves entirely free from its influence; and from them your ears will detect the scurrilities of Paine, and the dreary principles of Owen. You can rarely pass a day in a stage or a steamboat without being shocked with the most daring atheism; and you will find the approving smile of many of your fellow-passengers encouraging the wretch who utters it. But that the *effort* is making, who can doubt. Men are engaged in it who want neither talents nor popular address to secure a hearing. The press is busily at work. Infidel tracts, you will find, are most industriously circulated. I met the other day the worst and wildest ravings of Shelley, his notes to Queen Mab, sold in the street for a few cents; and what an influence do the penny papers exert, many of which are decidedly Agrarian in principle. It is on facts such as these, Sir, that my conviction is founded.

A. But the Church—

L. Of the Church I am now to speak. Thank God! she begins to feel the responsibility of her situation. She knows and expects that judgment must begin at the house of God. She feels that the time is at hand when the 'trial of her spirits' will be more searching and severe than at any period since the Reformation. And by the help of Him who 'giveth liberally' of every needful gift, she is fitting herself to sustain that trial. She stands with the armor of God about her. 'Her feet shod with the preparation of the Gospel of peace,' and thus ready to proclaim upon the mountains the good tidings of salvation to all the world, she wields with a stronger hand the sword of the Spirit, and holds up more steadily the shield of faith which is to repel all the darts of the adversary. Witness the many noble institutions daily arising around us, for the more efficient propagation of the 'truth as it is Jesus.' Who can measure the good which is done by Sunday schools? by the universal distribution of the Scriptures and of tracts, doctrinal and narrative? who can calculate the good which is to result from the gratuitous education of so many young men, as she is yearly sending out to labor in the Gospel vineyard. An awakening to duty, and especially to her duty with regard to the unconverted world, has commenced and is spreading within her body. She has set before her the single, simple object of promoting the glory of God in the salvation of souls. She has come up to her work with an *earnestness* which in itself is mighty in the accomplishment of her object. She has sent her messengers 'upon the high mountains,' to proclaim the hope of safety to a world almost overwhelmed in the universal deluge of sin. Band after band of her soldiery have gone forth to fight the battles of the Lord. And upon those that remain to guard her sacred courts, the spirit of grace, of zeal, of heavenly wisdom and prudence, has been abundantly poured. In the 'order of their courses' they 'burn' a brighter and purer 'incense before the Lord.'

Thus, at all points, she is able to meet the adversaries of Jesus; to reprove, rebuke, convince, convert and save. Increase of hostility has been met with a double increase of power on her part. This is one of those 'signs of the times' which point brightly to the future. It tallies well with the exceeding rich and glorious promises of God. It is as a ray of light, and that not dim nor feeble, reflected back toward heaven where the full blaze of day is shining.

How soon the Church will be called to the trial of her strength, is known only to God. It may happen 'in a day,' or it may 'tarry' for years. Sufficient for her it is to know that it approaches; and that by the voice of prophecy by the aspect of Providence she is called to prepare herself thoroughly, that when it does come she may 'be found watching,' and so 'fight not as one that beateth the air.'

What a motive is thus held out to every Christian to 'stand fast' in 'faith,' and to go forward in the labor of love. The Church expects every man to do his duty. Every Christian must measure his duties by the exigencies of the times. Much is needed, and much will be required. And the certainty 'that all will work together for good' to those that 'love the Lord,' renders him inexcusable if he neglects to perform his part of the great operation. That which Archimedes asked for the accomplishment of his conception with regard to the physical world, is here fully supplied for the renovation of the moral. The faithfulness of God is to him the ΠΟΥ ΣΤΩ, the Rock of ages on which he may securely stand. The everlasting promises afford to him a foundation as broad as it is secure. The Almighty *will* be faithful to his promise. The moral world may be convulsed in struggles, the tempest of human passion may be 'mighty, and rage horribly,' and to human view the old foundations of all that is stable and true may appear to be breaking up. But amid all, the power of God is working for the establishment of his promises. 'He who dwelleth on high is mightier' than all the feeble creatures who, in their presumption, imagine that *they* are wielding the sceptre of the universe. The infidel and the gainsayer smile in the contemplation of their imagined success, being ignorant that their evil is overruled, by almighty Wisdom for good. The wounds they inflict on the body of Christ are regarded as death-blows, when they only incite it to arm itself in all points more carefully. The judgments which they are wreaking on the Church are doubtless the very means employed by Omniscience, in preparing her for the universal contest and signal triumph which is to follow. But *voila!* our time has expired. Good night.

CRUCIGER.

For the Churchman.

EXTRACT FROM A LADY'S NOTE-BOOK.

Is it I?

IT is related, in the inspired volume, that at the last mournful supper eaten by our Lord, with his sorrowing disciples, 'He said unto them, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, Is it I? and another said, Is it I?' Matt. xxvi. 21, 22. We may well imagine that heartfelt sorrow must have pervaded the hearts of the innocent disciples when they heard the startling declaration from the unerring lips of their much-loved Master, 'that one of them should betray him.' Immediately every bosom in that little band beats with the most anxious apprehension! each one feels personally interested in the prediction he has just heard. Instead of resting satisfied in careless indifference and unconcern, each heart trembled lest it should be found guilty of the base deed. The Apostle tells us 'They were exceeding sorrowful.' Each one was grievously pained at the idea that his Lord could have supposed him capable of such ingratitude. We may imagine the feelings of astonishment and distress excited by Christ's words, in the hearts of those who were ardently attached to their Master, and whose affectionate bosoms shuddered at the mere mention of treachery, especially of treachery toward a venerated and beloved Master. But the feelings of the guilty Judas I cannot picture to my mind. I cannot conceive the awful extent of his mental suffering, if he had any conscience at all. Poor, deluded Judas! you have steeped your hands in innocent blood; tremendous is your guilt! tremendous, I fear, will be its ever-during punishment! But with that I have nought to do. I leave you in the hands of that merciful but infinitely just Being, who will be your Judge. …….. When I, with my brethren, partake of the paschal feast, we, like those of olden time, are brought near to Christ, he deigns to be with us at our heavenly banquet, he presides unseen over our holy table; and yet how many among us still betray him for even less, far less, than thirty pieces of silver. Methinks now, I hear the unerring and prophetic voice of our Lord, as he scans with skilful scrutiny the heart of each individual who bends at his altar. With equal exterior marks of reverence and decorum, fallible man may fail of knowing the secret purposes and intents locked in the deep recesses of the soul. But He, 'The high and lofty One who inhabiteth eternity,' he knows whether one of *us* shall betray him. He knows, too, *which one of us* shall be guilty of the treacherous deed. Let us not, like Peter, presumptuously imagine ourselves to be out of the reach of danger. Let us now, ere it be too late, say to ourselves, 'Is it I, who shall cast reproach on the cause of Christ, by my frivolity and inconsistency? Is it I, who am a member of the Church of Christ, and who thereby have a covenant title to the blessings of heaven? Is it I, who will by my repeated and wilful transgressions, 'crucify afresh my Lord and Master, and put him to an open shame?' By such questions as these, addressed to our own consciences, now in the time of trial and probation, and faithfully and impartially answered, we may, at last, avert the awful doom of those who 'profess that they know God, but in works deny him;' and it shall be our sweet privilege, after devoutly joining in the eucharistic solemnity of the Church militant, 'to sit down,' an honored guest, 'having on a wedding-garment,' 'at the marriage-supper of the Lamb.'

L. D.

For the Churchman.

NOTITIA LITERARIA.

JOHN BURCHARD MENCKE.

THIS Notitia will be devoted to a review of the life and writings of a distinguished German scholar; a chief ornament of the early part of the last century, and the author of various works worthy of perusal and reference.

John Burchard, the son of Otto Mencke, was born at Leipsic, in the year 1674. His father was of a good family at Oldenbourg in Westphalia, and filled the professorship of morals at Leipsic; he was well known in the literary world, and highly respected for his erudition. The son, having taken his degrees, visited Holland and England; and received in both countries numerous expressions of respect and affection from the friends of his father. On his return to Leipsic he was appointed Professor of History, and soon after received the Doctorate. The Elector of Saxony, at that time King of Poland, honored him with the office of Historiographer, and shortly after, he was made Privy Counsellor to the same prince.

He was Fellow of the Royal Societies both of London and Berlin, and while he lived was an honor to his country and the age.

He died at Leipsic, on the first of April, 1732.

By the foundation of the first academy established for the perfecting of German poetry, he rendered an important service to Germany; and by his continuation (from 1707 to 1732) he added celebrity to the 'Acta Eruditorum' of his father. This great work, the first literary journal which had appeared in Germany, was carried through thirty volumes by Otto Mencke, continued in thirty-three more by his son, and concluded by Otto Frederick, his grandson; amounting, in the whole, to about one hundred and nineteen volumes in quarto.

This was the first literary journal which had appeared in Germany, and met with great success; and its exact analyses, and wise criticisms, together with the number of curious pieces from time to time inserted, reflect honor upon the erudition and sagacity of this family of scholars.

Frederick Otto, above referred to, the son of J. B. Mencke, succeeded his father in his Professorship, was with him created Counsellor to the King of Poland, and was Fellow of the Royal Societies of London and Berlin. He died of disease induced by excessive study, in 1754, leaving several important works.

In 1715, John Burchard Mencke published a volume at Leipsic, consisting of two orations delivered by him before the University, and illustrated with notes; entitled 'De Charlataneria Eruditorum;' which I purpose particularly to notice in this article.

It was an exposure of artifices and deceptions practised by pretended scholars, with amusing anecdotes of the mistakes of literati. His portraits (says the writer of his life, in the 'Biographie Universelle') did not want justice, and were applied by the public to certain well-known scholars; who accordingly were eager in their demands for the suppression of his book.

Their efforts, however, were ineffectual, and the work rapidly passed through two editions in Latin, and three in German; and was translated into English, Spanish, French, and Dutch. As it was unsparing of censure, it has not been spared; and we find the strongest expressions of disapprobation recorded against it. Says D'Alembert in his essay, 'Sur les gens de lettres,' 'En ne sauvait faire un plus mauvais livre avec un meilleur titre.' But, remarks Johnson, on another occasion, 'This censure time has not left us the power of confirming or refuting; but observation daily shows that much stress is not to be laid on hyperbolical accusations and pointed sentences, which, even he that utters them desires to be applauded rather than credited, Few characters can bear the microscopic scrutiny of wit, 'sharpened by anger.' The time, however, has long elapsed, when this book could be regarded as any thing more than an interesting collection of curiosities of literature.

Such I have found it; and if appropriate to the literary department of the Churchman, I shall take pleasure in communicating extracts from its numerous anecdotes of distinguished characters, and its learned disquisitions upon curious topics; interesting alike to the antiquary and classical scholar.

Φιλαρχαιος.

Boston, December 30, 1835.

For the Churchman.

MR. EDITOR,—As the recent act of the Convention of the Diocese of Michigan, in requesting the bishops of our Church to select a bishop for that Diocese, is the first application of the new provisions contained in the first and second sections of the first canon of the General Convention of 1835, much inquiry on the subject among the members of the Church is naturally elicited. It may be interesting to them to be put in possession of the canonical provisions touching the case.

The above sections of the first canon of 1835, are as follows:—

SECT. 1. "Any diocese in union with this Church, having, at the time, less than six officiating presbyters residing therein, regularly settled in a parish or church, and qualified to vote for a bishop; and any diocese at the time of its organization, with a view to ask for admission into union with this Church, may, by a vote of the convention thereof, request the General Convention to elect a bishop for the same; and, thereupon, the House of Bishops may nominate to the House of Clerical and Lay Deputies for their concurrence, a suitable person for the office of bishop; who shall, in case of their concurrence, be consecrated as the bishop of such diocese. The evidence of the concurrence of the Clerical and Lay Deputies shall be a certificate, to be signed by a constitutional majority of them, agreeably to the form required by the 3d canon of 1832, to be signed by the members of the Convention in a diocese whence a person is recommended for consecration."

SECT. 2. "In the recess of the General Convention, the Church in any such diocese may, by a vote of the convention thereof, request the election of a bishop for such diocese by the bishops of the Church; and when such request shall be made known to the presiding bishop, who shall communicate information of the same to the other bishops, a majority of the bishops may select a suitable person for such bishop; and if a majority of the Standing Committees of the churches in the different dioceses shall consent to the consecration of the person so selected, the presiding bishop, with any two bishops, or any three bishops, to whom he may communicate the testimonials, may proceed to the consecration. And the evidence of the consent of the different Standing Committees, shall be in accordance with the 5th canon of 1832."

Hence, it appears, that a diocese not having clergy and parishes enough to entitle itself to the choice of a bishop, may be provided with one, at its own request, by the bishops. The bishops have no right to appoint, of their own accord, a bishop for any diocese; but can do so only on application from the diocese itself. And this application, as I stated in my last, supposes that there is given to the bishops full and unrestrained power to choose whom they will, and that there is placed in them the most unreserved confidence that the power will be exercised conscientiously, and for the best interests of both the diocese immediately concerned, and the Church at large. The tenor, also, of the whole canon supposes an action *where there is no right of choice*, and therefore that there should be no exercise of that right, however indirect or informal.

It is obvious, therefore, that this canon imposes a heavy responsibility upon the bishops, inasmuch as the diocese has bound itself to receive, support, and render all due and canonical allegiance to the bishop who may thus be placed over it.

There can be no doubt that, without any further canonical provision, the bishops would avail themselves of the grant of so much power, only with a deep and solemn sense of the attendant great responsibility; and that their exercise of it, entered upon after much prayer for divine guidance, would not be without great and serious deliberation, and a full, frank, and conscientious discussion of the merits of such individuals as may occur to them. On this ground, merely, I say, the matter might safely be left to the bishops.

There is, however, another canon, the 53d of 1832, which has a most wholesome bearing upon the operation of this 1st of 1835. It is as follows:

CANON LIII. *Of the requisites of a Quorum.*

"In all cases in which a canon directs a duty to be performed, or a power to be exercised, by a standing committee, or by the clerical members thereof, or by any other body consisting of several members, a majority of the said members, the whole having been duly cited to meet, shall be a quorum; and a majority of the quorum so convened shall be competent to act, unless the contrary is expressly required by the canon."

The first canon of 1835, "directs a" most serious "duty to be performed," and "a" most-important "power to be exercised, by" the bishops—a "body consisting of several members." This canon of 1832, requires that the whole of "the said members"—the bishops—be "duly cited to meet;" and provides that "a majority shall be a quorum," and that "a majority of the quorum shall be competent to act, unless the contrary is expressly required by the canon."

Now, "the contrary is expressly required by the" first "canon" of 1835. It says that "a majority of the bishops"—not "a majority of the quorum"—"may select," &c.

Every security, therefore, is thus given by the canons, for the deliberate and judicious exercise of the power vested in the bishops in this important matter. All of them must be cited; a majority of all must attend; and a majority of all must unite in the selection.

CANON.

Luther has observed that he always found himself in the best temper for study, when he had first composed his thoughts, and raised up his affections by prayer.

BIOGRAPHY.

From Harington's Brief View of the Church.

THE BISHOPS OF LONDON.

And first of BISHOP ELMER.

MY purpose in this work from the beginning, and my promise to your Highnesse, being to adde to this Author a supply of some matters that he purposely omitted writing in the latter yeers of Queen *Elizabeth*, and my resolution being to write plainly, without feare or favour of those I doe write, I will proceed confidently, as I have begun; in which, I perswade my selfe, I have some advantage of the Author himselfe, for freedome of speech, both in the time, and many other circumstances. For he was no foole that gave that rule,

Mitissima sors est
Regnorum, sub Rege novo.

Againe, I being a Lay-man, am not so obnoxious to their apprehensions, that may be offended with that I shall say, as he was being a Churchman.

Thirdly, I lived in a place, where I might know many things without enquiry, which had been scarce safe for him, in that time to enquire after.

Lastly, he writes to the world publiquely, and I but privately to your Highnesse. Therefore I will proceed *quo ad sciam poteroque*.

The first Bishop of *London* I have to write of, is Mr. *John Elmer*, of whom my Author hath spoken too little, and I perhaps, shall seem to say too much; yet once I thought to have said somewhat of *Bonner*, because I may remember him living in the late Queens time unbishopped, and went sometimes abroad; but I was so young then, as I could judge nothing; and he was so hated, that every ill-favoured fat fellow that went in the street, they would say that was *Bonner*. But me thinks now, by that I have heard of him, I could liken him to *Dionysius* the Tyrant of *Syracuse*, who being cruell and peremptory in prosperity, was both patient and pleasant in adversity. For example, that Tyrant being expelled his Realm, and living a poore pedant, was one day with men of mean sort, drinking in a Tavern, some *Diogenes* espying him, came to him with reverence, opening and shaking his upper garment (for so they used in those daies, that came into the Kings chambers, to shew they had no weapons) *Dionysius* perceiving the scorn, was nothing troubled, but bad him come and drink with him, and shake his clothes at the going out, that his host might see he carried nothing with him. So *Bonner* having twice lost his Bishoprick, walking with his Tippet in the strete, one begg'd it of him (in scoffe) to line a coat; No (saith he) but thou shalt have a fooles head, to line thy cap. And to another, that bad him good morrow Bishop *quondam*, he straight replied, Farewell, knave *semper*. I have been told also, that one shewed him his own picture in the Book of Martyrs, in the first edition, on purpose to vexe him; at which he laught, saying a vengeance on the foole, how could he get my picture drawn so right? And when one asked him if he were not ashamed to whip a man with a beard, he laught, and told him, his beard was grown since; but (saith he) if thou hadst been in his case, thou wouldst have thought it a good commutation of pennance, to have thy bum beaten, to save thy body from burning; but this is too much of this sloven.

I come now to Bishop *Elmer*, whom in my own particular I loved very well, and yet performing truly the taske I have undertaken, I shall shew perhaps no great signe of it. He was a man but mean of stature, yet in his youth very valiant, which he forgat not in his age. When he first became a preacher, following the popular phrase, and fashion of the younger Divines of those times, which was to inveigh against the superfluities of the Churchmen, he is remembred, namely to have used these words in a Sermon, before a great Auditory, *Wherefore away with your Thousands, you Bishops, and come down to your Hundreds, &c.* But this was but a heat of his spirit; of which not long after, by reading and conference, he was throughly cured; in so much as being asked by one of his own rank, after he was Bishop of *London*, what he meant, to preach of the brainsick fashion, he answered with the words of St. *Paul*, *Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus.*

But certain it is, no Bishop was more persecuted and taunted by the Puritans of all sorts, then he was, by libels, by scoffes, by open railing, and privy backbiting. It is a vulgar, yet a passage not unworthy remembring, that past between one Mr. *Maddox*, and him: For when the Bishop had recovered him about some matter concerning Puritanisme, and he had answered the Bishop somewhat untowerdly and thwartly; the Bishop (as he was ingenious ever) said unto him, thy very name expresseth thy nature, for *Madd-ox* is thy name, and thou art as mad a beast as ever I talked with. The other not long to seek of an answer, by your favour, Sir, (said he) your deeds answer your name righter than mine: for your name is *Elmar*, and you have marr'd all the Elms in *Fulham*, by lopping them. He used for recreation to bowle in a Garden; and *Marton Marprelate* thence takes this taunting scoffe, that the Bishop would cry, Rub, rub, rub to his bowle, and when it was gone too farre, say, The divell goe with it; and then, quoth he, the Bishop would follow. Thus they rubb'd one another, till they were all gall'd sometimes; and the Bishop was so weary of the place, that he would gladly have removed to *Ely*, and made great suit for it, and was put in some hope of it. I have seen a Letter or two of his, to his friend, subscribed thus, *Yours in love, but not with London*; yet would he not take it with those hard conditions that were proposed, lest Mr. *Maddox*, and his like, might call him *Elymar*; so as it was noted as an ill fortune of his, to have died Bishop of *London*, which eight before him in an hundred yeers had not done, but been either preferred, or deprived. He was diligent in preaching at his cure, where he was first beneficed; and when his Auditory grew dull, and unattentive, he would with some pretty and unexpected conceit, move them to attention. Among the rest was this: He read a long text in Hebrew, whereupon all seemed to listen what would come after such strange words, as if they had taken it for some conjuration. Then he shewed their folly, that when he spake English, whereby they might be instructed and edified, they neglected and harkened not to it; and now he read Hebrew, which they understood no word of, they would seem so carefull and attentive. When there was talk of dangers, rumours of warres, and invasions, then he was commonly chosen to preach in the Court, and he would doe it in so chearfull a fashion, as not onely shewed he had courage, but would put courage into others. Here is much doubt, saith he, of *Malum ab Aquilone*, and our Coleprophets have prophecied that *in exaltatione Lunæ Leo jungetur Leænæ*, The Astronomers tell of a watry Trigon:

But as long as *Virgo* is in that Ascendent with us, we need not fear of nothing; *Deus nobiscum, quis contra nos*, and for this the Queen would commend him, yet she would not remove him. But though he was stout, and wise and rich, yet had he beside his conflicts with those called Puritans, also some domesticall crosses. He had a Daughter, a modest Gentlewoman, and very well brought up, whom he gave in marriage to one Mr. *Adam Squire*, a Minister and preacher, and learned, but a very fantasticall man, as appeared partly the first day; for as I have heard, he would needs preach at his own Marriage, upon this Text, It is not good for *Adam to be alone*. This Text he so pursued, after he had been some years married, that though his Wife were away, yet *Adam* would not be alone. This course bred jealousie, jarrs and complaints, and the Bishop as he had good cause, reprehended his Son in Law, he thinking to defend, or at least to revenge, by recrimination, accused her to have received a love letter from a Knight (but the Squire himself had indited that) and this was so cunningly handled by him, and with such probability, that her fault was as suspicious, as his was manifest. Falshood will out at last. The Bishop that feared never a Knight, nor Lord in *England*, sends for the Knight (contrary to the Squires expectation) boults out the whole matter, finds there were treacherous tricks put on his Daughter, but no *Meretrix*, and being too wise to publish his own disgrace, and too stout to indure that; I have credibly heard (and believe that to be true) that with a good waster, he so mortified this old *Adam* of his Son in Law Squire, that he needed no other pennance but this, which was according to the old *Canon per Disciplinam et verbera*. In his sons he was more fortunate than many Bishops in *England* have been thought to have been; his eldest being a civil Gentleman, and well left, another an excellent Preacher, that hath preached oft before the King, and namely one Sermon on this Text out of the 2d of the *Canticles*, verse 15. *Take up the Foxes, the little Foxes that destroy our Vines, for our Vines have small Grapes*; which Sermon so pleased his Majesty, that besides other approbations of that, he said to me, that if Mr. *Elmer* had not had his Fathers collections and notes against Puritans, he never could have made so good a Sermon: and so much of Bishop *Elmer*.

THE CHURCHMAN.

SATURDAY, JANUARY 16, 1836.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

TO CORRESPONDENTS.

"ODED," "C. S. A.," and several other communications have been received, but too late for this week.

"Do Justice" was also too late for insertion. We regret this the more as his attempt to prove by statistical facts, that the General Theological Seminary does not tend to draw off students from other dioceses to New-York, as the sphere of their labor, would have been particularly acceptable this week.

THEOLOGICAL EDUCATION.

WE have witnessed with much pleasure, the spirit which has been recently manifested in Boston in behalf of a cause which awakens our highest solicitude both as Churchmen and Christians; the cause, we mean, of thorough theological education. The present crisis is one that calls loudly for an educated ministry. Infidelity is multiplying its modes of attack, and, as Christians, we need a ministry whose intimate acquaintance with its sophisms in past ages, will enable them to repel with force and dexterity, its new forms in the present. Romanism is working with its characteristic ambition to gain proselytes to its corruptions, rather than converts to its truth; and as Protestants, we need a ministry of such skill and learning as will enable them to separate the truths of a complicated system from the corruptions which have been artfully twined around them. The standard, too, of intelligence is raised in our country, and a spirit of inquiry is awakened in regard to our Church, and thus, as Churchmen, we need a ministry of the highest qualifications, to sustain the reputation bequeathed to us by the illustrious divines whose erudition and piety have in times past reflected such honor on our communion. We rejoice, therefore, at every new proof which is given of the estimation in which a learned ministry is held, and especially that our friends in Massachusetts should be eager to enlarge the facilities by which so great a blessing may be secured and perpetuated to the Church.

But while we thus agree with our eastern brethren in the desirableness of the end at which they aim, and admire the spirit with which they have commenced their measures, we hope not to be charged with officiousness if we respectfully suggest whether a wiser economy might not have secured for them the same end more effectually, and at a cheaper rate. In attempting to found a theological seminary, they assume it as an admitted axiom, that this mode of education is better than that by which students are made to pursue their studies privately, under the direction of parochial clergymen. This point we take to be common ground, on which the friends of theological seminaries, local or general, may all meet, and the opposite plan, as is well known, is generally abandoned. Suppose, however, among the gentlemen who are applied to in behalf of the projected institution in Massachusetts, some dissentient were to be found, who should advocate the old plan of private instruction. The arguments by which the applicants would endeavor to remove the scruples of such an objector are obvious. They would expatiate on the advantages to be derived from concentrated effort, from a large library, and similar facilities,—from habits of mutual intercourse among the students, generating permanent attachments, and producing effective co operation,—and most of all, from able professors, who should devote their time and talents exclusively to the business of instruction. Now, it so happens, that every argument which can be used by such an applicant in behalf of a local seminary, over the old method of parochial instruction, may be justly used by the advocate of a general seminary over a local one. A flourishing seminary, with all the requisite professorships well endowed and well supplied, is as much better adapted to what are admitted to be the legitimate purposes of theological education, as is the smaller institution, with its two or three professorships, to the library of the parish minister. This is so plain as not to require proof; it will be disputed by none except such as are opposed to the whole system of education by theological seminaries; and it will be admitted by none more cheerfully than the projectors of the contemplated institution at Boston. Would they not much rather that their proposed seminary should spring into existence, like Minerva, completely furnished for vigorous action, than that, for want of available resources, it should first spend some twenty or thirty years of comparative inefficiency? Undoubtedly they would. And what is the inference? Is it not obvious to all? Must it not be especially obvious to gentlemen who, in view of the magnificent achievements of the great general societies of our country, lay such merited stress on the maxim, "Union is strength?" Certainly the inference is one which must be seen and acknowledged: it is, that a wise economy would teach us to concentrate our efforts; and as it would be both an improvident and imbecile course to scatter our funds by offering a trifling gratuity to every parish in the country for the encouragement of theological education, instead of collecting them to form a good school, so is it proportionably improvident and imbecile to scatter our funds among several feeble and defective seminaries, instead of concentrating them on one which shall be confessedly adequate to all the purposes for which such an institution is designed.

We would not exhibit the conclusion to which we are thus brought in any other light than that of *a general rule*, and as such, it is so plain, and will be so universally conceded, that the attempt to prove it may seem to some to be a waste of words. Nor are we aware of more than three exceptions, which can render expedient a departure from it, with a view to the formation of local seminaries. The first is, when the general institution is overgrown, and become encumbered with the abuses which the lapse of time is sometimes found to engender: the second is, when the doctrine or discipline of the institution is such as to give reasonable ground of dissatisfaction; and the third is, when some local wants or exigencies are to be met, to which the general institution is inadequate. In the present state of our Church, none will be found to urge the first as a valid exception. The General Theological Seminary, so far from being overgrown has not as yet attained to maturity: not only is the desired number of scholarships and fellowships wanting, but the library is but imperfectly formed; and even the greater part of the professorships which are confessedly necessary to a thorough theological course, are not endowed. Nor is it known that any dissatisfaction prevails as to the manner in which the studies of the institution are conducted. If, therefore, as Churchmen, we would cherish a community of interests, and act with a common view to the greatest good of our Church, the third exception is the only one which will furnish us with a valid plea for the establishment of a local seminary, and the consequent withdrawal of our succor and countenance from the general institution.

Accordingly it will be found, we believe, that the third exception is the ground on which the formation of local seminaries is uniformly rested. All admit, as far as we know, the superior advantages to be derived from an institution fully endowed, and the evils of weakness and inefficiency that flow from a division of efforts at a time when the whole force of the united efforts of the Church has failed in the attempt to establish even one seminary fully endowed. But coupled with this sense of the need of at least one flourishing and well endowed institution, has been in some places the experience of pressing emergencies which nothing but a local institution was deemed adequate to meet. With a view to such emergencies the institution at Lexington was founded, and that at Gambier has enlarged its operations. The necessity of special local effort in these cases was manifest, and both institutions, it is believed, are now proceeding with the cordial good will of all our bishops and of the trustees of our General Theological Seminary; and thus there is not presented to the world even the semblance of disunion. All are working in as harmonious concert, and with as great economy as their several positions will allow. In regard to the Lexington Seminary we will venture to assert that Bishop Smith, as in his incipient measures for his infant institution he took counsel with some of the Trustees of the General Seminary, so has he at every successive step received the hearty concurrence of the whole body of Trustees and of all his brethren in the episcopate.

That those of our eastern brethren who have embarked in the new project are desirous to make common cause with the Church at large we are willing to believe: but that they have taken the most effective way to subserve the common good of the Church we are not convinced. The reasons which operate in favor of local seminaries west of the Allegany are for the most part inapplicable in the eastern States, and especially in the New-England States. The distance, the expense of travelling, the different habits of life peculiar to a new country, make it manifestly a matter of necessity as well as policy for the West to educate its own ministry. At least, in the present state of the country, such institutions as those of Lexington and Gambier are not more fitted to meet local exigencies than to promote the common good of the Church.

But what is there to prevent candidates for the ministry from New-England from being educated at our General Seminary? The distance will hardly be pretended: New-York is a central position, and easily accessible from all parts of the eastern States. To say that the sympathies of the students will be estranged is rather poetical than argumentative, and New-England patriotism will never be at a loss for a poetical, we had almost said an indignant answer. And as to habits of life, we have never heard New-England celebrated for log-houses or other hardships; indeed, so far as bodily comforts are concerned, we have always heard it contended by the sons of the pilgrims, and admitted even by the descendants of Dietrich, that the balance of comfort is in favor of the former; sufficiently so at least to prevent the estrangement of all patriotic sympathies.

The strongest reason which we can imagine for the foundation of a local seminary is not the peculiar *habits of life*, but the peculiar *habits of mind* which prevail in the eastern States. New-England theologians may come in for a share of the fault which Cicero imputes to the Greek philosophers; "*Verbi enim controversia jam diu torquet Græculos homines, contentionis cupidiores quam veritatis*;" an excessive fondness for metaphysical refinements has been the bane of both, and of this the theological systems of New-England afford ample proof. But without going into particulars, we freely admit that much may be urged in favor of a special adaptation of the ministry of our Church to the peculiar habits of thought and modifications of doctrine prevalent in the New-England States. But may not this end be more effectually gained by establishing a professorship in connection with the General Seminary, the incumbent of which should make it his exclusive business to read lectures to the students on the present state and past history of religious opinion in the New-England States? This plan would afford the student an opportunity of specific preparation for a specific object, and would be the means of familiarizing his mind with some of the most subtle and popular errors of modern theology, and thus guarding the whole Church against their surreptitious introduction. It would also be the means of drawing the attention of all the students of the General Seminary to the condition of the Church in the New-England States, and thus probably inducing a much greater number to devote to it their thoughts and labors than could be procured in any other way. It would create a new department in theology, the thorough exploration of which would be of great value to the cause of truth and the Church at large, and might be the means of adding an important page to the philosophic history of religion, there being probably few eras in the Church which have been distinguished by peculiarities more strongly marked, or the influence of which has been more extensively felt. And the plan would also have the recommendation of greater cheapness: it would cost but $25,000 to found such a professorship, whereas if a new seminary is established the cost will be at the outset $200,000, and that too without any specific provision to supply the very want which is particularly felt.

We must trust to the kind feeling of the patrons of the projected seminary to take our suggestion in good part. In the present state of the Church, when the calls upon her for missionary effort both abroad and at home are so urgent, it is a sacred duty to turn all the resources which we can command to the best possible account for the common good of the Church. This, we are confident, is the persuasion of our eastern brethren, and unless they have stronger reasons for their recent movement than any of which we are apprised, we are not without hopes that they will adopt our suggestion, and resolve to co-operate with the General Seminary until it is brought to maturity: so that the Church may, as speedily as possible, be put so far on an equality with surrounding denominations, as to possess at least one institution fully adequate to the purposes of theological education.

THE CHURCH IN VIRGINIA.

SINCE writing the notice in our last of the new work of Dr. Hawks, we have found time to give the first seven chapters a careful perusal, and have risen from it with an increased sense of the obligation conferred upon the Church by its publication. The narrative is flowing and perspicuous, embodying documents illustrative of the times, and worthy of preservation, and possessing in many parts a high degree of interest. Presuming that most of our readers would be desirous to procure the book and peruse it continuously, we have refrained from making any long extracts, and merely offer for the present a few of such brief passages as could more easily be detached from the body of the narrative. Several parts of the work may be specified as particularly deserving of attention. The reflections on the causes of the low state of religion under the Establishment, are, in our judgment, strikingly correct, and quite adequate to the solution of the difficulty without charging the evil, as has generally been the case, on the Establishment itself. Indeed the view which Dr. Hawks has been enabled to present on this subject by an impartial statement of facts, will do much to rectify the perversions of those writers on the state and history of our country, who, like Drs. Reed and Matheson, had a party end to answer in their narratives, and have been governed by a sentiment of hostility to the Church of England. And if this part of the history is creditable to the judgment of the author, the eulogium on Dr. Blair may be mentioned as reflecting no less credit on his eloquence. The description of the trial in which the pecuniary interests of the clergy were defeated by the unexpected eloquence of Patrick Henry, then for the first time appearing in public life, and carrying captive judge, jury, and even Justice herself, and the brief but affecting sketch of Morgan Morgan cannot fail to arrest the attention of the reader. It is gratifying to add that the work is written in a truly liberal spirit, the author making no attempt to palliate the faults and infirmities of the members of his own Church, and freely conceding praise to others wherever it is due. Among the proofs of this may be mentioned the candid admissions with respect to the state of piety in the Church previously to the Revolution, and the honorary notice of the labors of the Rev. Dr. Davies, a distinguished divine of the Presbyterian persuasion.

It would be injustice to Dr. Hawks not to bear in mind that his work is not to be judged by the standard which commonly prevails. Book-making has become in these days very much of a craft, and the fame of authorship is attained by the mechanical process of transferring the contents of vessels of gold and silver into others of earth and clay. The nature of the present work precludes all such charlatanry: the author has gone into an untrodden path; he has collected his materials from rare and various sources, and has given a permanent form to facts which, unless so collected, must have, ere long, passed into oblivion. The patience, the labor, the perseverance, and the many self-sacrifices involved in such a work, especially when prosecuted in connection with the duties of an arduous professional station, have always been deemed to possess a fair claim to grateful remembrance; and it is therefore not too much to hope that they may have the effect in the present instance of securing for the author, whose work is so far from being completed that it is but begun, the encouragement and co-operation of his contemporaries.

We annex the extracts to which we have referred in the order in which they occur in the narrative.

THE VALUE OF CHRISTIAN INSTRUCTION, AN AFFECTING INCIDENT.

As connected with the slaughter of the whites, an incident occurred which should find a place in this narrative, because it affords proof of the success with which the clergy of the colony had labored for the conversion of some, at least, of the heathen around them. The preservation of that portion of the colony which escaped, was owing solely to the affection and fidelity of a Christianized native. This Indian, by name *Chanco*, lived with Richard Pace, and was beloved by his master with an affection at once Christian and parental.

On the night preceding the massacre, the brother of Chanco slept with him, and enjoining secrecy, communicated to him the intended massacre, with a command from his chief Opecancanough, that he should murder his master. The grateful Indian, immediately on his brother's departure, hastened to Pace, and disclosed what had been communicated to him. His master knew him too well to doubt his information for a moment, and instantly, before day, repaired to the governor at James town, which, with the adjoining settlements, was put in a posture of defence, and so escaped the threatened ruin. "And thus," says a contemporary, who furnishes this account, "the rest of the colony, that had warning given them, by this means was saved. Such was (GOD be thanked for it) the good fruit of an infidel converted to Christianity; for though three hundred and more of ours died by many of these pagan infidels, yet thousands of ours were saved by the means of one of them alone which was made a Christian."

It has been remarked by a European annalist, that "the emigrants, notwithstanding the humane instructions of their sovereign, and the prudent orders of the Company, had never been solicitous to cultivate the good-will of the aborigines." However true this assertion may be in many instances, it is gratifying to find, in the history of Chanco, that it is not true in all. A reflection here presents itself, not unworthy of a passing notice. We have now twice seen the colony saved through the agency, direct or indirect, of the clergy. In the commencement of the enterprise, the piety of Mr. Hunt was exerted to appease the quarrels of the rival leaders of the colony; and it was the Christianity taught by the clergy which induced the native convert to become an inmate, an affectionate servant, and a Christian friend in the habitation of an English settler. That Christian friendship saved the colony from destruction. It will not, therefore, be deemed rash to conclude that the clergy were not the most useless members of the infant settlement; and that they did not deserve to be so considered is attested by a modern historian, who, while he sneers at Christianity, yet describes the clergy of this day "as pious missionaries, with a temper and demeanor truly Christian." To the ingenuity of the same historian must be left the task of reconciling the declaration just quoted, with a statement elsewhere made by him, that "the clergy had *very early* been regarded with a jealousy which checked their aspiring pretensions." Aspiring pretensions belong not to pious men, with a temper and demeanor truly Christian; nor is it creditable to the characters of the founders of Virginia to represent them as having been roused to jealousy by the exhibition of humble piety. The fact is, that the clergy and the colony are both misrepresented, if the "early" period here spoken of is meant to embrace the time prior to 1622, for there is no evidence to establish the fact of jealousy on the one hand, or ambition on the other.

WITCHCRAFT IN VIRGINIA.

It has, indeed, been said that among the early records is to be found the history of the trial, condemnation, and execution of a woman by fire, for *witchcraft*; and this has led a late historian to insinuate the existence of a persecuting and intolerant spirit in religion. If the supposed execution ever took place, it is not perceived that it sanctions the inferences which have been made. There is no evidence that the judgment was rendered by an ecclesiastical court; and it is well known that the belief in witchcraft was universal in Europe until the sixteenth century, and even maintained its ground with tolerable firmness until the middle of the seventeenth. It was an offence cognizable by the civil courts, having been made a felony, without benefit of clergy, by statute 1 James I., c. 12, (enacted in 1603,) so that, if the fact of the execution mentioned above, rested on certain testimony, it would still be a gratuitous imputation to charge it upon the Church. The only record of a trial for witchcraft in Virginia, is believed to be that of Grace Sherwood, of Princess Ann county; and if it be this to which the historian has alluded, it does not sustain his insinuation: for it was a trial before the civil authority; it did not take place until 1705-6; nor does it appear from the record that the accused was executed. Virginia, therefore, is entitled to the honorable distinction of having, in the infancy of her political existence, sustained religion without severity, when her course found but little countenance in the world's example. And if she should be deemed justly chargeable with inconsistency in enacting severely, and executing mildly, the inconsistency was at least amiable; and she need not blush to own that the feelings of humanity triumphed over the sternness of a mistaken theory.

MISSION OF THE PURITANS.

The application to Boston was laid before a meeting of the ministers of that place, when three were designated to answer the call: of these three, one only, Mr. Tomson, could be prevailed on to obey the summons; he was, however, joined afterward, by Mr. Knolles of Watertown and Mr. James of New-Haven; and these three gentlemen went as Congregational missionaries to the Church of England in Virginia. Their stay, however, was but short, for an act of the legislature of this year, enacted "that for the preservation of purity and unity of doctrine and discipline in the Church, and the right administration of the sacraments, no minister be admitted to officiate in this country, but such as shall produce to the governor a testimonial that he hath received his ordination from some bishop in England, and shall then subscribe to be conformable to the orders and constitutions of the Church of England, and the laws there established: upon which the governor is hereby requested to induct the said minister into any parish that shall make presentation of him: and if any other person, pretending himself a minister, shall, contrary to this act, presume to teach or preach publicly or privately, the governor and council are hereby desired and empowered to suspend and silence the person so offending; and upon his obstinate persistance, to compel him to depart the country with the first convenience." If the unwelcome visit of these ministers was not the cause of the passage of this act, it was unquestionably this law which compelled their speedy return. Of the effect of their visit, this account is obtained from the statements of such as were of their own persuasion. "They had," says Mather, "little encouragement from the rulers of the place, but they had a kind entertainment with the people." And Winthrop remarks, that "though the state did silence the ministers, because they would not conform to the order of England, yet the people resorted to them in private houses to hear them." That their success was but limited, will appear at a future period in this narrative.

LOYALTY OF THE VIRGINIANS.

There is probably some truth in this conjecture of the historian, but it is not the whole truth. The circumstance does, indeed, furnish evidence that Virginia preferred the Church of England, and entertained but little partiality for the Puritans; and according to the view just presented, she deserves, at least, to be complimented for political sagacity, in having been governed by anticipations which were afterward verified by the facts. But there was more than this in the occurrence. *Virginia was loyal.* She was the last colony to submit to the parliament. Hundreds of the cavaliers sought and found refuge within her borders. There is ample evidence in her history of her devoted attachment to the crown. And who, at this day, will reproach her on that account? It is but a disingenuous effort, in our love for the political institutions of our own country, to offer a lame and insufficient apology for loyalty to a throne, when exhibited by men, who had been taught by situation, habits, and education, to deem loyalty a virtue. The descendants of the cavaliers, and there are some such in Virginia, have surely no cause to blush for the feeling of honor which kept their fathers faithful to what they thought to be duty. If, however, it was a fault in the colony to offer resistance to the republican principles and practices of the commonwealth, let the fault be put down to the true account—Virginia's loyalty; but let not the Church in this country be injured at this day by an artful insinuation, that adherence to her principles involved attachment to monarchy; let her not be sacrificed to prejudices which are easily excited, but allayed with difficulty.

TRIBUTE TO THE HUGUENOTS.

In the year 1700 the assembly of Virginia passed an act, making the French refugees who inhabited the Monacan towns a distinct parish by themselves, and exempted them from the payment of all taxes. Strangers, for the most part, to the language of the country, their worship could not have conformed to the ritual of the Church of England, even had such been their inclination, nor could an English clergyman have officiated usefully among them. They had, therefore, their own minister, and worshipped after their own mode, and the law already mentioned left them at liberty to agree with, and pay their clergyman as their circumstances would admit. And never, probably, did any people better repay the hospitable kindness of the land which afforded them a refuge. Many of their descendants are still left in New-York, Virginia, the Carolinas, and other parts of our country; and among the brightest ornaments of the state, in the halls of legislation and of justice, as well as in the sacred office, may be found the names of some of the French refugees. No man in America need ever blush to own himself one of their descendants; for the observation has more than once been made, and it is believed to be true, that among their descendants the instances have been rare indeed of individuals who have been arraigned for crime before the courts of the country.

REMARKABLE TESTIMONY IN FAVOR OF EPISCOPACY.

In the course of his researches, in preparing these pages, the author has met with an attestation so unexpected to the *expediency* of a government essentially Episcopal, that he here presents it. It comes from the Baptists, and is to be found in the record of the proceedings of that sect in Virginia. In an association of the churches held in 1774, it was determined that *apostles* were officers which still belonged to the Church of Christ; this was founded on Eph. iv. 11, 12, 13.

The association having thus determined, proceeded "to the choice of an apostle," and the individual was set apart by having the hands of every ordained minister laid on him. "His work was to pervade the churches, to do, or at least to see to the work of ordination, and to set in order things that were wanting, and to make report to the next association.

The subject underwent much discussion, and it is said by the Baptist historian that the warmth of the debate excited against some a strong suspicion of vanity and ambition. Soon after two others were appointed apostles. The plan was at length abandoned: the unholy passions which have been hinted at, it is probable were exercised in the effort to make it nugatory; but be this as it may, the apostles made but a discouraging report of their success to the association, and none others were ever appointed. They were viewed as officers of human appointment merely, and this may explain the facts of opposition to them, and of their final suppression. "This," says our authority, "is only the old plan of bishops, &c., under a new name;" and "either the spirit of free government ran too high among the churches to submit," or the thing "not being from God, soon fell." Whatever may have been the cause of its discontinuance, the fact of its introduction would seem to intimate that the necessity was felt of something like episcopal supervision. Semple's History of the Rise and Progress of the Baptists in Virginia, pp. 58, 59.

THE REV. JOSEPH PRENTISS.

As several errors have crept into the newspapers relative to the death of this estimable clergyman, we avail ourselves of the information contained in a private letter for giving a correct statement of the melancholy event.

"Mr. Prentiss was killed on the 9th inst., by the oversetting of the stage coach, on the road between Athens and Coxsackie. It appears that the coach was descending a slippery declivity, and it beginning to slide dangerously, Mr. Prentiss, who was seated with the coachman, leaped to the ground, but not to a sufficient distance to evade the carriage, which, in its overturn, crushed his skull and other parts of his body in a shocking manner. His death was, of course, instantaneous. He is to be interred in our village [Catskill] cemetery this morning."

At the time of his death Mr. Prentiss was not in charge of any parish, having recently, on account of physical debility, resigned the rectorship of St. Luke's, Cattskill, and a few years ago, that of Trinity Church, Athens, a parish of his own forming, the rectorship of which he held many years in conjunction with that of St. Luke's. He was a man of great worth and excellence of character, and of more than ordinary professional respectability. His death is, indeed, a mournful proof, that in the midst of life we are in death, and should bring home to every heart the admonition "Be ye also ready!"

THE PERSIAN MISSION.

A meeting was held in Philadelphia, at St. Andrew's Church, on the 4th inst., designed to bid God speed to the Rev. Mr. Southgate previously to his departure from this country on the Persian Mission. It was opened with prayer by the venerable Bishop White, after which an address was made by the Rev. Mr. Clarke, followed by the Rev. Mr. James and the Rev. Mr. Southgate. The meeting was concluded with an address from Bishop Doane. The exercises of the evening, it is said, were deeply impressive, and calculated to awaken an increased interest in the cause of missions, as well as to reflect credit on those who pleaded in its behalf.

St. Luke's.—The Rev. Dr. Milnor, the Secretary and Agent of the Foreign Branch of the Board of Missions, is to preach at St. Luke's to-morrow evening, on the subject of Missions. The importance of the subject will alone make the occasion one of lively interest, and secure, we hope, the attendance of a large audience.

The Missionary informs us that Bishop Ives was in England in October last, very much improved in health, and expected to sail for America in the packet of the 20th of November.

The agent for soliciting funds for the establishment of the Theological Seminary in the Eastern Diocese, has received pledges of pecuniary aid to the amount of $18,000.

We are happy to see that the (Utica) Gospel Messenger is about to assume a new and enlarged form. This is one of the oldest and most useful journals of the Church; and as the new arrangements will enable the Editor to devote more time to his editorial duties, its usefulness will be materially increased. The excellent article which we extract from it to-day, could only come from one whom experience has familiarized with the wants for which it so earnestly pleads.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

At a late meeting of the Executive Committee of the General Protestant Episcopal Sunday School Union, the following resolution was adopted, and ordered to be published:—

"*Resolved*, That the time of presenting the Questions on St. Matthew to this Board be extended to the 1st of March, 1836."

A true copy from the minutes,

Louis Sherman,
Assistant Secretary.

INTELLIGENCE.

Bishop Onderdonk's appointments for Confirmation in New-York and Brooklyn:

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Second Sunday in Lent, February 28, St. Stephen's Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Sunday next before Easter, March 27, St. John's Church, Brooklyn.

First Sunday after Easter, April 10, St. George's Church.

On the first Sunday after Epiphany, January 10, the Bishop of this Diocese confirmed 22 persons in St. John's Chapel, in this city.

At a meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, held on Wednesday last, the nomination, by Peter G. Stuyvesant, Esq., the founder of the "St. Mark's Church in the Bowery Professorship of Ecclesiastical History," of the Rev. William R. Whittingham, A. M., to that chair, was unanimously confirmed, and Mr. Whittingham appointed professor accordingly.

Under a resolution of the Trustees, the Standing Committee have secured the services of the Rev. Samuel Seabury, A. M., for the discharge of the duties of the Professorship of the Evidences of Revealed Religion, and of Moral Science in its relations to theology.

Clerical Societies.—These associations, we perceive, are common in England and the United States, and when properly conducted, cannot but be highly comfortable and edifying both to ministers and people, and conducive to the best interests of the Church. Two of these Societies have been established in this province during the present year, and are now in active and (we speak from our knowledge of one of them) useful operation. The first was formed, we believe, in January, and comprises the clergymen stationed at Annapolis, Granville, Bridgetown, Aylesford, and the united mission of Horton and Cornwallis. The other was formed in May, and includes the missionaries at Chester, Lunenburg, New Dublin, Liverpool, Shelburne, and St. Margaret's Bay. The rules of both are nearly the same, and we here subjoin a copy of those adopted by the Society last mentioned, for the information of our Brethren who may wish to establish similar associations.

Rules of the Clerical Society, commenced at Lunenburg, N. S. on Wednesday, May 6th, 1835, and comprising the Missions of St. Margaret's Bay, Chester, Lunenburg, New-Dublin, Liverpool and Shelburne.

1st.—That the object of this Society shall be the promotion of clerical intercourse, the dissemination of religious knowledge in conformity to the doctrines and discipline of the Church of England; and in general, the advancement of the interests of that Church as established in this province.

2d.—That this Society shall meet at least once a year in each parish that may be under the care of its members, at such times as may be agreed upon; and that public notice be always given of such meetings on the Sunday before.

3d.—That the proceedings of each meeting be conducted as follows:

1.—Divine service, including the administration of the holy communion, shall be performed in the parish church, and a sermon or sermons preached, on some subject connected with the principles of the Church; or the designs of the Society for the Propagation of the Gospel in Foreign Parts.

2.—The Society shall assemble at the house of the missionary an hour before the commencement of Divine service, and shall return from the church to the same place, where, after prayer to Almighty God for the influence of his Holy Spirit, they shall read together a portion of the New Testament in the Greek, making such remarks or comments upon the same as the subject may suggest.

3.—The members shall avail themselves of their meeting, to communicate with each other, on all matters of interest connected with their pastoral duties.

4.—That a collection be made on each occasion of Divine service, to be applied in aid of Sunday schools, and such other local objects connected with the advancement of Christian knowledge, as to this Society shall seem proper.

5.—That there be a book kept in which the proceedings of this Society shall be recorded, and that if the bishop of the diocese shall require it, extracts from the minutes shall be transmitted to his Lordship.

6.—That this Society stands pledged to dissolve itself at the pleasure of the Diocesan.

7.—That this Society earnestly commends itself to the direction and blessing of Almighty God through Jesus Christ our Lord.

The Society to which we belong, held its first meeting in Lunenburg on the 6th and 7th of May—when six of the clergy were present, and Divine service was performed three times in town, and once at Mahone Bay. The next was at Chester on the 17th and 18th of June, when four of the members only were enabled to attend. Three full services were held in Chester and one at Sherbrooke, twenty miles distant, where not many years ago the wild beasts of the forest were in undisturbed possession. On this occasion we may safely say, that "the wilderness and the solitary place was made glad." The brethren next assembled at Liverpool on the 2d and 3d September, six in number, and were again permitted to celebrate the worship of the Lord, three times in the parish church, and once at the chapel at Eagle Head.

On the 30th Sept. and 1st Oct. we met at New-Dublin, but in consequence of unfavorable weather the first day, had but few hearers, to the great disappointment of the people. Two services were performed in the church, and two at stations seven miles distant on the following day. The last meeting for the season took place at Shelburne on the 4th and 5th of November in the venerable parish church of which place we had the pleasure of performing Divine service four times.

At every place, when not prevented by the state of the weather, and sometimes even when that was extremely unfavorable, the laity testified their interest in our meetings, by a full, serious, and gratifying attendance; and many joined us in commemorating at the altar, the dying love of our common Redeemer. Many came around us and expressed the comfort they had enjoyed while engaged with us in the delightful services of the sanctuary, and the hope that God would permit us to meet again in a similar way; and not a few expressed their astonishment, that what proved to be so good and so pleasant, had not been thought of long ago.

At Chester, the interest and solemnity of the meeting were greatly increased by the circumstance of two adult females coming forward to dedicate themselves to their God at the baptismal font, with every appearance of being duly impressed with a sense of the sacred obligations then assumed. The service was performed at the time pointed out in the rubric, and thus was witnessed by the whole congregation.

It was likewise at the altar of the same church that the interesting spectacle presented itself of several very aged persons advancing with trembling limbs and feeble steps, to be strengthened and refreshed once more at the "most comfortable sacrament of the body and blood" of their Saviour. One of these, who could not approach without assistance, nor bend her aged knees without support, on being asked the number of "the days of the years of her pilgrimage," replied in the broad dialect of her native land, which length of absence has not removed, "auchty aucht (88) years has the Lord spared me," adding with evidently heartfelt fervor, "Oh Sirs, but this has been a real refreshing day to my poor soul! the like I ne'er expect to see again." At every place similar satisfaction was expressed.

While we hope we may gather from evidence like this that our meetings have been blessed by God to the edifying of his Church, we speak from personal experience when we say that they have been eminently comfortable to ourselves, and have drawn closer than before, the bonds of love by which we are united to our Church and to each other. Strengthened by mutual counsel and mutual prayer, we have separated to our respective fields of labor, clothed as it were with fresh energy, and resolved to devote ourselves with new ardor to the great work in which we are engaged.

We are not able to offer any account of the meetings of the other clerical society, which, we understand, have been regularly held; but we doubt not they have been found as edifying as our own. That so they may continue, and be blessed to the good of our respected brethren and their flocks, is our earnest prayer.—*Col. Churchman.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

To this venerable body, it should be remembered by every member of the Church in these colonies, we are indebted for the main support amongst us, of the ordinances of religion up to the present time. By it have the missionaries been sent forth and maintained, who have planted the most of our present members by baptism, in "the house of the Lord." And if we have since "flourished in the courts of the house of our God," or "brought forth fruit" in maturer age, it has been, under God, mainly owing to this venerable Society, which has taken care to provide for us all the means of grace, almost without money and without price, as far as we were concerned.—Great, therefore, and never to be adequately repaid, is the debt of gratitude which we owe to that excellent institution—and fervent should be our prayers, that God would still be pleased to prosper its endeavors to spread the knowledge of his Gospel throughout the world. It is presumed that the following brief summary of the present operations of the Society will be acceptable to our readers. It is taken from the Report for 1833.

In Upper Canada,—The Society then had 45 missionaries and 5 schoolmasters.

In Lower Canada,—29 missionaries, 1 schoolmaster, 4 divinity students, and several catechists.

In Nova Scotia,—30 missionaries, 34 schoolmasters, 4 scholars at King's College, and 7 exhibitioners at the Academy.

In New-Brunswick,—29 missionaries, 26 schoolmasters.

In Newfoundland,—12 missionaries, 34 schoolmasters.

In Prince Edward Island,—2 missionaries, 1 schoolmaster.

In Cape Breton,—2 missionaries, 4 schoolmasters.

Bermuda,—1 missionary, 2 schoolmasters.

Cape of Good Hope,—1 missionary.

East Indies—Bishop's College,—3 professors, 1 superintendent of the college press.

At various Stations,—13 missionaries, besides many catechists.

Besides what appears above, King's College at Windsor, and that at Fredericton, have been largely aided from their commencement, by the Society; by which means, many who are at present missionaries in these provinces, have been enabled to complete their education.

Death of Dr. Brinkley, Bishop of Cloyne.—With deep regret we have to announce the death of this most learned and excellent prelate, which melancholy event took place at Mr. Litton's, Leeson-street, where he had arrived about a fortnight since from London. His lordship, though in a very delicate state of health, had undertaken this long and fatiguing journey, to be present at the late conference of the Irish Bishops. His earthly remains are, we learn, to be deposited in the vault of Trinity College, the heads of the University being anxious to pay this tribute of respect to the memory of a true friend of science, and a firm supporter of religion. According to the provisions of the Church Temporalities Bill, Dr. Kyle, Bishop of Cork and Ross, will be invested with the charge of Cloyne, in like manner as the Bishop of Ossory, Dr. Fowler, took charge of Ferns and Leighing; and the temporalities of Cork and Ross will go to the ecclesiastical fund.—*Dublin Paper.*

The Rev. Joseph Wolfe, who has already traversed so great a portion of Asia, is about to proceed to Timbuctoo. He will take his departure from Falmouth on the 1st of October.

Laying the Corner-stone of Christ Church, Hamilton, U. C.—This interesting ceremony took place on Tuesday last, the 13th instant. At one o'clock P. M., Divine service commenced in the Canadian Wesleyan chapel. The Right Reverend the Bishop of Quebec attended, and sat under the pulpit. We are sorry to observe that the infirmities of age prevented him from taking an active part in the solemn duties of the day. The attendance of the congregation was numerous and respectable. There were a great number of ladies present. After the appointed service of the day, which was read by the Rev. Mr. Geddes, had been concluded, the venerable the Archdeacon Strachan delivered the dedicatory sermon, taking his text from the 127th Psalm, v. 1—'Except the Lord build the house their labor is but lost who build it.'—*Quebec Paper.*

The Mormons in Ohio.—A correspondent at Painesville, in Ohio, in a letter dated the 14th ult., gives us the following account of the Mormons in that neighborhood:—

The Mormon temple at Kirtland, Geauga county, Ohio, is a large edifice, built of sand-stone, sixty feet by eighty on the ground, and forty-four feet high. It has a steeple, and makes quite an imposing appearance. It has two stories: the first is their place of worship, the second their school-room. In the lower story there are eight pulpits, each calculated to seat three persons. Four of these pulpits are between the doors, as you enter the front of the house, and the other four are directly opposite. They are designed for the twelve apostles, as they term their teachers. The slips are so constructed that they can change their position, facing, as occasion requires, the opposite sides of the house where the pulpits are situated. This is done by removing the seat from one side of the slip to the other, the occupants stepping out into a narrow aisle made for the purpose, while the seats are changed. The centre of the house, between the pulpits, is to be divided by a large vail made of canvass, to extend from the top to the bottom of the room. This is to divide the congregation; but the reason why I could not learn. Indeed they were reluctant to inform me of the object of their eight pulpits.

One of Edward Irving's followers and ministers has visited the Mormons. He expressed himself dissatisfied with their new Bible, and also with their rusticity. This Irvingite is now the preceptor of Painesville Academy. He was sent into this country for the purpose of visiting the Mormons, thinking their sentiments were the same as those of Irving, and in what respects they differ I do not know. The Irvingites seem to have more fellowship for the Perfectionists than for any other sect.*

The Mormons, I presume, do not make many new proselytes in this vicinity. A few are occasionally leaving them, and others come in from abroad.

New-York Observer.

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* They have also been visited, recently, by Matthias the impostor.

NOTICE.

New-York Protestant Episcopal City Mission Society.

A sermon will be preached, and a collection made in behalf of this Society, to-morrow morning, in St. John's Chapel.

NOTICE.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New-York," will be held in the basement of Christ Church, on Thursday evening, 21st instant, at 7 o'clock.

By order of the Board,

Charles W. Carmer, *Rec'd Sec'ry.*

New-York, January, 1836.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions since his report of the 5th instant.

From Christ Church, Greenwich, Conn., a collection made on Christmas night, after sermon, by the Rev. Joseph H. Nichols, for the Church in Missouri,		$8 10
Ascension Church, New-York, redemption of J. Ketchum's pledge on the 25th October,		5 00
A Christmas offering of the Centurion Church, Point Comfort, Va., for domestic missions, to constitute their rector, the Rev. M. L. Chevers, a Life Member of the Domestic and Foreign Missionary Society,		30 00
From Christ Church, Hudson, N. Y., by their rector, the Rev. Isaac Pardee, one-half of a collection in that church on Christmas morning, for missions,		20 00
From an unknown donor, by the Rev. Dr. Anthon, for home missions,		10 00
From the 'Ladies' Missionary Association of Grace Church, Hamden,' Conn., for domestic missions, by their rector, the Rev. John H. Rouse, enclosed to the Rev. Mr. Dorr,		10 00
From the Ladies' Sewing Circle of Grace Church, Providence, R. I., for domestic missions, by their secretary, Eliza D. M'Clintock,		50 00
From Grace Church, Upper-Town, Lockport, N. Y., by the Rev. James A. Bolles, for general purposes,		10 00
Three hundred and twenty-five dollars and seventy cents, were received from the following churches, being the amount collected after a sermon in each, by the Rev. Mr. Dorr, viz.		
St. Paul's Church, Newburyport,	$30 00	
Trinity Church, Boston,	145 50	
Offerings of Christ Church, Boston, ($100 of which for Illinois,)	112 00	
Grace Church, Providence,	38 20	—325 70
		$468 80

James Swords, *Treasurer.*

January 13th, 1836.

N. B. The collection in Christ Church, Derby, and the contribution from the family mite box, were misplaced in the acknowledgment of last week. They should have preceded the donations received through the hands of Thomas Robins, Esq., the Agent of the Society in Philadelphia.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums—

From D. R. Jones, the collection in Grace Church, 3d instant, including one hundred dollars, to constitute the Rev. E. B. Kellogg, Missionary of the Third Station, a patron of the Society,	$365 10
From S. C. Williams, to constitute himself a Life Member,	16 00
From Henry E. Pierrepont, for a like purpose,	16 00
From J. F. Depeyster, the collection in St. Michael's Church on Christmas, for the City Mission,	14 00
From the same, the missionary collection of the children of St. Mary's Sunday School, Manhattanville,	1 25
	$412 35

Lewis Phillips, *Treasurer.*

CHURCH OF THE HOLY EVANGELISTS.

Rev. and Dear Sir,—The undersigned, a committee appointed by the congregation of the Mission Church of the Holy Evangelists, for the purpose of printing and publishing the sermon preached by you on the morning of the 20th ultimo, relative to the great fire, have completed their labors, and herewith beg to present you with the enclosed amount ($81) as the nett proceeds of the sales of the same, after paying the expenses of publication.

The Committee have been instructed to hand you this amount for the purpose of distribution in such way and manner as you may consider most beneficial to the wants of the poor.

We are, Rev. and dear Sir,
Very respectfully, your friends,
Wm. Hinton,
Geo. C. Morgan,
Jno. E. Earle,
A. G. Valentine.

New-York, January 12, 1836.

The subscriber begs leave to acknowledge the receipt of the sum specified in the above communication, with his sincere thanks to the gentlemen whose names are attached, for their kind agency in the disposal of the sermon; to which, in connection with the *subject* to which it referred, and the *object* to which the avails were to be devoted, he mainly ascribes its success,	$81 00
Also, from James F. Depeyster, Esq., for the poor,	5 00
	$86 00

January 13, 1836. Hugh Smith.

The Ladies of the Daily Infant School of the Missionary Church of the Holy Evangelists, through their first directress, have requested the insertion, by him, of the following acknowledgment, viz.

Donations received at the school. A lot of stationery, consisting of pens, ink, and paper, from Mr. Octavius Longworth.	
A valuable bundle of clothing, and twelve pair of stockings, from Mrs. Jacob Sherred.	
A bundle of girl's clothing and three pair of shoes, from Mrs. Gerard Morris.	
Five suits of boys' clothes, two frocks, and two pairs of stockings, from Mrs. Wetmore.	
Two frocks and eight under garments, made and furnished by the junior department of Mrs. Star's boarding school.	
By Mrs. Joseph Brown, from a friend to infant schools,	$3 00
From Mrs. Faulkner,	1 75
	$4 75

Ann M. Wadsworth.

New-York, January 11, 1836.

FOREIGN MISSIONS.

Since the last public acknowledgment the Committee have received:—

By the hands of the Rev. T. Edson, being the contribution of the Missionary Association of St. Anne's Church, Lowell, Mass., for the year 1835,		$106 00
By the hands of James Swords, Esq., received by him from the Rev. Mark L. Chevers, contributed to the China Mission, by the two churches under his charge, as—		
A Christmas offering from the Centurion Church, Fort Munroe,	$11 50	
A Christmas offering from St. John's Church, Hampton,	8 50	
		$20 00
By the hands of the Rev. Isaac Pardee, Rector of Christ Church, Hudson, N. Y., being one-half of a collection in that church on Christmas morning, for missions,		20 00
By the hands of Professor Caswell, of the Theological Seminary of Lexington, Kentucky, for the Greek Mission—		
From the Sunday scholars,	5 00	
From a lady of St. Louis,	5 00	
		10 00
By the hands of Thomas Robins, Esq., of Philadelphia, Treasurer of the Committee in that city—		
Contributions from the congregation of St. Andrew's Church, Philadelphia, for the support of the Rev. H. Southgate, Missionary to Persia, in part of their pledge of $1000 per annum, for that purpose,		900 00
		$1056 00

Henry Cary, *Treasurer.*

January 12, 1836.

The Editor of the Episcopal Recorder is respectfully requested to publish a copy of the above.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of two hundred dollars from the Rev. L. Polk, of St. Paul's Church, Columbia, Tenn., being the amount of his pledge at the General Convention, held August, 1835, toward liquidating the debt of this institution.

Floyd Smith, 46 Lumber-street.

January 9, 1836.

The subscriber, appointed special Agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of two dollars from St. Paul's Church, Augusta, Georgia, in addition to the amount acknowledged in last week's Churchman.

F. H. Cuming, *Sec'y, &c.*

Jan. 9, 1836.

The subscriber gratefully acknowledges the receipt of five dollars through Messrs. Swords, Stanford & Co., for the poor in the district in which he is located; also a bundle of clothing left at his house, 287 Third-street, for the same object.

W. F. Walker.

New-York, January 11, 1836.

WASHINGTON-STREET SUNDAY SCHOOL.

The conductors of the Sunday school in Washington-street, opposite Clinton Market, feel it their duty to make a public acknowledgment of the donations received toward the support of the school since its establishment in May last, which are as follows:

Received from Bible and Common Prayer-book Society, one Bible, 8vo., and forty-eight Common Prayer-books.

From the General Protestant Episcopal Sunday School Union, nine Bibles, and forty-five Testaments.

From the Protestant Episcopal Tract Society, three hundred and eighty-five tracts.

From Mr. E. Guion, seventy-five tracts.

From Mr. J. T. Kirkland, two locks for desks.

From Miss Banker, twenty-five numbers of the Children's Magazine; one hundred Watts' Hymns, and fifty-nine volumes of juvenile books, for New-Year's rewards, amounting in all to about $12 00.

From Miss Jarvis, cash,	$1 25	
" " Banker, "	6 12	
" " Jones, "	1 00	
" " Hopkins, "	1 00	
From a female teacher in the school, cash,	12 50	
" Mr. Theodore Keese, cash,	5 00	
" One of the School, "	5 00	
" Christ Church Association, for the Promotion of Christianity,	10 00	
Amount of cash,		$41 87

Received for the library of the school, from Miss Banker, seven volumes.

From a teacher in the school, ten volumes.

From a female teacher in the school, seventeen volumes. Making thirty-four volumes.

N. B. Holmes, *Superintendent.*

The Protestant Episcopal City Mission Society has kindly extended the services of their third missionary, the Rev. Mr. Kellogg, to this destitute portion of our city, in connection with two other stations; we have, therefore, now, preaching every Sunday afternoon and evening; but the support of the school still depends upon the aid of the Episcopal public.

Donations in books for the library, or money for the support of the school, will be thankfully received at No. 262 Greenwich-street.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 13th, from the following persons, viz.

Rev. Cicero Hawks—Rev. Stephen H. Batting—John H. Grant—Reuben T. Thom, *with remit.*—Robert Graffin—D. Bassett—J. Hathaway—E. A. Greenleaf—Daniel Ross, Postmaster—Postmaster, Troy—Judson Allen—Rev. Benj. Hutchins, *with remit.*—H. Brainard, *with remit.*—Belknap & Hamersly—C. Gill—Postmaster, Newton—Postmaster, Woodstock—H. Brevoost—Rev. N. F. Bruce.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, East Berkshire—Wm. H. Lacey, 3—Rt. Rev. Bishop Onderdonk—Rev. J. V. Van Ingen—J. A. Harris, *with remit.*—Rev. B. B. Killykelly—D. B. Buckford.

COLLEGIATE INSTITUTE,
CHRIST CHURCH, NORTH-HEMPSTEAD.

Reference—The Rt. Rev. Bishop Onderdonk, D. D.

This institution is under the immediate direction of the Rector of the Parish, the Rev. Moses Marcus, who has conducted a seminary many years in England, and is thoroughly acquainted with the routine of school business.

The system of instruction comprises the Greek, Latin, and English languages, the Mathematics, History, Geography, and the more general branches of learning. But the improvement of the understanding is not the sole object of this institution; the strictest attention will be paid to the domestic comfort of the pupils, and to every part of their behavior; it will also be endeavored to fix in their minds the principles of religion and morality, and to make them perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The terms are, to young gentlemen, under fourteen years of age, for Board and Washing, English and Classical Instruction, $200 per academical year.

In all cases the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education. The payments for Boarders are required to be made quarterly, and in advance; and the pupils are expected to provide their own bedding.

Public examinations, embracing all the departments, will take place periodically, at the conclusion of which, prizes of books will be distributed to those pupils whose proficiency and good conduct have been most distinguished. There will also be a school library, to which each young gentleman will be permitted to subscribe.

North-Hempstead is within a convenient distance from the city of New-York, and easy of access, either by steam or land conveyance. The country in which the school is situated is exceedingly healthy, and possessed of great beauties of scenery; the house is contiguous to the church, near to medical attendance, and replete with every convenience for the accommodation of pupils; the premises are extensive, and well suited for their recreation, and every thing concurs to render the labors of a faithful teacher as effectual as they can be in any part of the country.

Further information, with reference to vacations, hours of attendance, and the general rules and discipline of the school, may be obtained on application to the Principal, who will be happy to answer any inquiries on the subject of the institution.

Parsonage House, Cow Neck,
January 6, 1836. 2m

PASTORAL THEOLOGY, NO. II.

Just received, and for sale at the Protestant Episcopal Press, a quantity of Pastoral Theology, No. 2; Systematic Charity, upon the apostolic model.

January 15, 1836.

GRISWOLD'S PRAYERS.

The second edition of Griswold's Prayers is just received. Jan. 6.

HOBART'S EARLY YEARS.

The Early Years of Bishop Hobart—the second edition of this justly popular work, by Professor McVickar, will be published on Saturday, the 2d day of January, 1836. jan2

PASTOR'S TESTIMONY.

A fresh supply of 'The Pastor's Testimony,' *third edition*, just received and for sale at the Protestant Episcopal Press, wholesale or retail.

From the Charleston Observer.

THE NEW YEAR.

> "Change of days
> To us is sensible; and each revolve
> Of the recording sun conducts us on
> Further in life, and nearer to our goal."

Amid the congratulations of the season, there will intrude into the busy thoughts of the most gay and trifling, considerations of the gravest import. Where is the past? Gone—gone for ever. But what report has it borne in its own receding flight? Can it tell of deeds worthy to be remembered?—of acts that will bear to be reviewed in the light of eternity—of feelings, and emotions, and purposes, in strict accordance with that law by which character will be tested in the day of final account? Or is the scroll which it unfolds, and on which is indelibly written the entire history of every accountable being, stained with defects—filled with details of thoughts, and words, and deeds, which we would wish to have consigned to everlasting oblivion? Man may forget, may palliate, may justify, his neglect of duty, or his commission of crime; still the record of the past is made by an unerring hand, and will thus be carried up to the scrutiny of the judgment. Now, the only remedy for the offences of the past—and all have offended—all, when weighed in the balances, are found wanting—is contained in the provisions of the Gospel. And to secure this, there must be *repentance* for sin, and *faith* in the blood of the cross. If the introduction of a new year shall subserve the purpose of riveting this simple truth more firmly upon the minds of our Christian readers, and of effectually awakening the attention of others to the subject of their salvation, a sentiment will be couched in the congratulations of the season infinitely more important than the largest desires for temporal good. Indeed it is the greatest temporal good which man can possess, and it is the way to secure an incorruptible and unspeakably glorious inheritance, when he shall have done with time. But should we defer the work which God enjoins,

> "A moment we may wish,
> When worlds want wealth to buy."

There is a sadness which mingles with the congratulations of the season, when we suffer ourselves to anticipate the events which this year may disclose. Against the invasions of the ruthless destroyer what effectual barrier is presented? Are the young and the healthful securely entrenched? Alas, from these, as well as from the aged and infirm, there will be selected, this year, many a victim for the bier, the coffin, and the grave. Many a bright hope will be blasted. Great reverses in the condition and prospects of many who are in affluence or buoyant with expectation, will assuredly be experienced; and many on whom the morning of the year has arisen with a clear and cloudless sky, are destined to endure the tempest and the storm, and perhaps the night of despair. And however unpleasant to indulge in such a train of thought, it still may be useful in correcting the temper, in restraining the imagination, in directing the judgment, and in guiding the pursuits of men. On this subject we may be taught a lesson by one act of a heathen prince. It is said of Philip of Macedon, that he directed a herald to warn him every morning at the door of his chamber to *remember that he was mortal;* and so is it profitable that we should be frequently reminded that we have here no continuing city—no enduring rest—no certainty of any coming time to prepare for eternity. When our end is thus kept in view we shall be better prepared both to enter upon the work which we are called to perform; and to endure whatever afflictions, or to bear whatever prosperity may await us.

From the British Magazine.

CLERICAL LIBRARIES.

There are few conditions more unfavorable, in one material respect, for an extended course of reading, than that of a young man placed in a country curacy; while it is most desirable for himself, and most advantageous for others, that he should have both the means and the inclination to carry on that course of study on which he has only just entered. What is alluded to here is, it is hardly necessary to say, the miserable deficiency of all books, except the most ornary ones, in all parts of England. The riches of this country make its poverty in this respect. Very many are able to buy the common books, and therefore there is not a *pressing* need of public libraries, as there would be in a poorer country. But, then, as there are no public libraries, and nine Englishmen out of ten are not readers, in any extended sense of the word, a private library in England means a set of shelves with Hume and Robertson, Locke and Adam Smith, Malthus, Annual Registers, an Encyclopædia, certain poets, the Spectator, &c., some modern novels, Moliere, Racine, a selection of French sermons, Paley and Lardner, a few common classics, and so on. Books, in short, that are no books, are the only books that are found every where, and other books nowhere. This account is not caricatured, as every one will acknowledge. Without looking to divinity for a moment, it may be said most truly, that even history cannot be pursued in the country, in England, by any but a man of fortune. In a county which the writer has known all his life, and which is nearly eighty miles long and twenty-five broad, there are not perhaps half a dozen copies of such a book as Rushworth, or of any collections of a similar kind. In the catalogue of a library of eighty years' standing in the county town, which is very hot in the pursuit of liberalism and the march of intellect, there is the same total dearth of all but the very commonest books. If this is true as to history, it is far more true of divinity. In the same county,—and it is, doubtless, no worse than others,—the writer would have been at a loss to know where to borrow an Augustine or Chrysostom, and Baronius he would have considered it perfectly hopeless to expect. There are a few books in the chapter library at one extremity of the county, but these belong to the members of the chapter only.

Now perhaps the unlimited command of books is not an advantage. But, on the other hand, a total inability to get any books which supply more than ordinary information, is an entire destruction of all reading. The overcoming small difficulties is perhaps a useful exercise for a student; but studying Church history without access to original documents, or divinity without access to the masters of it, is not only difficult but impossible. After a few years, or perhaps months, of vexation and disappointment, the student contracts his plans of study or resigns them, and if he does not sink into indolence, loses all relish for study. This is bad enough at all times; but in the state of things in which we now are, and in that to which we are fast coming, it is still more deplorable. The whole tendency of the present state of public opinion is to depreciate all severe study. The demand is for ready, outside, presentable knowledge,—and for active exertion, with or without knowledge, as the case may be.

In this state of things the real study of divinity must sink lower and lower, unless some vigorous efforts are made to raise it; while the very distaste for it, and the depreciation of its value in the public mind, are in fact the loudest calls for its cultivation, as they are the surest proofs of the real need for it. If any proofs are wanting, let us only turn to nine volumes out of ten that are published on divinity, and to the debates in our legislature on any subject in which religion is concerned. Let those who do not think much of the necessity of deep study of divinity and Church history, for any other reasons, consider well how far more favorable our situation would have been if our statesmen and legislators had been as well instructed *as they ought to have been* in the real merits of the various questions connected with the nature of a Church which have come before them. Let those who can rise even one step higher, consider how a real and enlightened view of the privileges, duties, and responsibilities of *a Church*, would have exalted our zeal, guided our efforts, and saved our divisions. Let those who see how certainly, in all human probability, we are to fight the battle over again with the Romanists, consider how it is possible to do this in our present condition, except with the utmost danger of defeat for the good cause, from the want of habits of deep reading and study in its champions. Can we, for example, who are to keep the safe and true, but narrow way, as to Church authority and tradition, between the errors of Rome on one side, and the opposite and equal, and often worse errors of Protestants and ultra-Protestants on the other, (by whom every man is deemed perfectly able to decide for himself,) can we do so if we are blind to the light shed on the matter by the great lights of Christ's Church from age to age? Let us consider what must be the result if the battle is fought by those (and there are such) who are dreadfully offended and affrighted by the copious extracts from the Breviary in this work, who conceive, in short, that all before Luther is Popery, and thus give over all the precious words and thoughts of ancient piety to the exclusive possession of Rome. The Moderator at Cambridge said to the writer of these lines years ago, when he was keeping in the schools, and considerably puzzled by a long mathematical *expression* in his opponent's arguments, "Intelligis ne argumentum? Si non intelligis, non potes disputare." This caution it would be well for zealous Protestants to remember,—to remember, in short, that there is a great deal to be known, and learned, and canvassed, and weighed, before they can engage in this greatest of all Church controversies; and that if they dispute without this preparation, i. e., without understanding the matter, they will certainly be beaten, and their cause put to shame. But how can they *know*, and *learn*, and canvass the Romanist controversy, or any other controversy without books? For those who can look yet higher, the total want of any substantive, masculine school of divinity in England, as it is one of their deepest subjects of regret and shame, so it is one of the reasons why they will strain every nerve and make *every exertion which can remedy this sad state of things.*

If these arguments show the necessity for *study;* if in times to come we can hardly hope to look to any prticular quarter of the Church for learning, or venture to hope that, for some time to come, public opinion, or public taste, will leave fellows of colleges to discharge the first business for which those fellowships were founded—the study of divinity,—the clergy must themselves make what provision they can for the acquirement of that learning which is *essential*, and which, when the fury of the day for physical science is gone by, will be *expected* from them. Much must be done to secure this great end. Among the steps to be taken, the formation of small, but well-chosen libraries, (which should contain the fathers and councils, the best works of reference, the great writers on Church history, the works of the great lights of our own Church first, and then of those of other countries,) in several places in each county, is almost indispensable. Nor is there any thing very difficult in the matter. There are many clerical societies for the purchase of modern publications in divinity. If they *kept*, instead of selling their books, as a foundation, and then added a small subscription for a very few years, they would find that their library grew very fast. Many persons would give books, many would bequeath them. At country sales of the books of deceased persons, a judicious purchaser would for a small sum often get very much valuable matter. The aim must not be too great at first. Suppose the object were to collect only 1200 or 1500 volumes of well-chosen books in each library;—how great a comfort would it be to every student to know that within an easy morning's ride he might find such a collection, and not be baffled at every moment by the impossibility of finding references. A good vestry room would always supply a library, and 2*l.* or 3*l.* per annum would give an attendant on one day in the week to give out and receive books, if no better arrangement could be made. In some counties there exist collections which only require to be brought forward and a little increased. Essex has several,—as for example, at Maldon and Colchester. The new town councils at Ipswich and elsewhere would probably sell all the divinity in their old libraries at a very easy rate. There are libraries at Brent Eleigh, and Milden, and probably elsewhere, in Suffolk. There are several also in Leicestershire, and some in Kent. Will the clergy think this suggestion worth consideration?

From the Christian Witness.

A SABBATH IN BATH.

The day after our arrival being Lord's day, we went in the morning to the chapel, Argyle Buildings, to hear the Rev. William Jay preach. He is the author of several interesting practical works, particularly of "Morning and Evening Exercises for the Closet." I had been so much delighted and profited by perusing his *writings*, that I could not let go unimproved an opportunity of hearing him *preach*. I took rather copious notes of his discourse; but will not do him the injustice of giving them to the public. All its beauty, its force, its felicity of illustration; all the rich copiousness of his mind, as it poured itself forth without restraint; all his happy allusions to Scripture, and most of his pertinent quotations of its language; all the *sweet* and sometimes the *energetic* peculiarities of his voice, his manner, his action;—all were utterly lost in the skeleton, meagre at the best, which I was able to pick up from the body of his sermon. Jay, as he *is*, is the *best*, (I do not say the *greatest*, though he is *great*,) but the *best* preacher I ever heard. I would leave the practical pulpit defence and elucidation of Bible truth and doctrine, and the practical pulpit vindication of "the ways of God to man," I would leave these things to Jay sooner than to any other living divine within my knowledge. If all preachers were like Jay, it seems as though none could hear unconvinced, unmoved; as though none could regard the Bible and Christianity but with reverence and love; as though none could think of God and the Saviour but with a hearty desire and a faithful endeavor to become theirs. Would that a host of such preachers were raised up, and that the world were filled with the strong influences of such preaching; both blessed and made effectual by the mighty operations of the Spirit.

As a preacher, Jay may be accurately known, except so far as person, voice and manner must reveal him, by a careful study of two of his books, "The Morning and the Evening Exercises for the Closet." They seem to be but condensations of his sermons from the pulpit. For though he preaches *extemporaneously*, yet every thing comes with the greatest ease from his lips, just as you find it on paper, after type has caught and fixed his flowing thoughts. He is eminently a *Bible* preacher. It seems as though he had the Bible on his tongue, and its spirit in his heart; as though he had *criticised, pondered*, and *accurately settled* the sense of every sentence; and had found in whatever subject he happens to select, a place and a connection for every portion of appropriate Bible truth; not the place and connection of mere *sound*, but those of strict *sense and meaning*. In this he is more eminent than any man I ever heard or read; and it is this chiefly that makes him so great, so good, so safe, a preacher of the Gospel.

While in Bath we were told that he had a son of *very* promising character both for talents and for piety, whom he had designed for the ministry, but who had formed so high an estimate of what a preacher should be from the model before him, and who had been so impressed by the felicity, the power, and the perfectness of his father's preaching, that in despair of ever succeeding himself, he had abandoned all idea of ever becoming a minister of the Gospel, and had devoted himself to the study and practice of of a different profession. It is difficult to say on which this anecdote reflects the greater credit, the father or the son. For if it ascribe great excellence to the former, it allows to the latter such a nice and delicate perception of the excellent, and such a high and just conception of the perfect, as are the characteristics of none but generous and noble minds.

ORDER OF THE SERVICE.

That we may not rush unprepared to the sacred office of divine worship, our attention is arrested by a sentence or two from holy Writ, designed to reclaim our wandering thoughts, and fix them on the work before us. 'Keep thy foot,' says the wise man, 'when thou goest to the house of God: be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few.' Have you entered into the courts of the Lord, without a proper reverence for the dread Being in whose presence you stand? 'The Lord is in his holy temple; let all the earth keep silence before him.' Are you a formalist?—Rend your *hearts*, and not your garments, and turn to the Lord your God.' Have you adopted the spirit of the self-righteous Pharisee? 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' Are you grieved and wearied with the burden of your sins? 'To the Lord our God belong mercies and forgiveness, though we have rebelled against him.' In this manner are these selections adapted to every possible variety of character, and form a very proper introduction to the services that follow.

The exhortation is a very solemn address, intended to remind us of the purposes for which we are assembled.—We do not go to the house of God to hear an eloquent sermon, nor to play the critic on human performances; but, to 'acknowledge and confess our manifold sins and wickedness—to set forth the most worthy praises of God, hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul.' The chief design of this address, is, 'to instruct the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal, and to check the presumptuous; since all this variety of temper is found in every mixed congregation.'

The confession itself is most solemn in its form, and comprehensive in its meaning; for it includes all kinds of sin, both of omission and commission—it speaks of leaving things undone which ought to have been done, and of doing things which ought not to have been done. The design, in giving this general form to the confession of sins, was, to allow each person the privilege of mentally confessing the sins he has individually 'committed, by thought, word, and deed, against the divine majesty,' in terms which may be used by all the congregation.

When confession of sins has been made both by people and priest, the latter stands and pronounces the declaration of absolution, or remission of sins, 'to all those who truly repent, and unfeignedly believe the holy Gospel.' It is not, as some have idly supposed, that the minister claims the power of conveying pardon to this or to that particular person; since, if he had such a power, his want of that knowledge of hearts which would enable him to apply it aright, would hinder him from exercising it: but as one to whom 'the ministry of reconciliation has been committed,' he has received 'power and commandment, to declare and pronounce to the people, being penitent, the absolution and remission of their sins.' And if you will take the pains to examine the rubric, you will find that this is not called an absolution of sins, but a declaration of absolution. It expresses God's willingness to forgive the penitent, and the terms on which he is willing to receive them into favor, and cannot with fairness be construed to mean any thing else.—*Colonial Churchman.*

NECESSITY OF A PERSONAL INTEREST IN THE SERVICES OF THE CHURCH.

I would conclude the present essay by a single remark, which I presume the reader will find worthy his attention.

If he wishes to acquire a thorough relish for our forms of worship, and make them the instruments of his devotion to Almighty God, it is absolutely necessary that he should bear an active part.

My own observations, and I may add, my own experience, have taught me, that those complaints we sometimes hear of the tediousness and inanimation of our service, proceed from those who come to the sanctuary rather as spectators of our worship, than as worshippers themselves; and that every sentiment of this kind would be done away, by just taking a book, and bearing a part in the praises of God. Such worshippers mistake entertainment for devotion; and when their feelings have been touched by a pathetic sentiment, or a happy stroke of invention, they have worshipped God. Hence they are oppressed with a sense of weariness, unless their attention is kept alive by something new, and very wrongly attribute to the imperfection of the service, what is strictly chargeable on their own deadness of spirit. To such objectors it will be proper to remark, that without a devotional spirit, no style of worship in heaven or on earth, could please them long. The sound of Gabriel's lyre would pall upon their ear, and their spirits would droop and tire in the hearing of that unceasing cry, 'Holy, holy, holy, Lord God Almighty.'

I am aware that every liberal allowance must be made for those, who have been accustomed to worship God in a different way; and indeed, I can hardly conceive that a stranger to the service of our sanctuary, would be pleased with it at first. Habit is a second nature; and we can hardly see our religious habits contravened, without feeling that something must be wrong. But the charm which binds the attachment of Churchmen to their communion is, that their liturgy improves more and more on acquaintance; that while they consider devotion the very first of duties in the house of God, they always feel secure of a scriptural and animating form of prayer, and that many of the hymns in which they chant the praises of God below, are sung by the Church triumphant above.

Colonial Churchman.

REV. DR. CHALMERS.

Dr. Chalmers, on his return from England, a few years ago, lodged in the house of a nobleman, not far distant from Peebles. The doctor is known to excel in conversation, as well as in the pulpit. He was the life and soul of the discourse, in the circle of friends at the nobleman's fireside. The subject was pauperism—its causes and cure. Among the gentlemen present, there was a venerable old Highland chieftain, who kept his eyes fixed on Dr. C., and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up they were shown up stairs to their apartments. There was a lobby of considerable length, and the doors of the bed-chambers opened on the right and left. The apartment of Dr. C. was directly opposite to that of the old chieftain, who had already retired with his attendant. As the doctor was undressing himself, he heard an unusual noise in the chieftain's room, the noise was succeeded by a heavy groan! He hastened to the apartment, which was in a few moments filled with the company, who all rushed in to the relief of the old gentleman. It was a melancholy sight which met their eyes. The venerable white-headed chief had fallen in the hands of his attendant. It was evidently an apoplexy. He breathed for a few moments and expired. Dr. C. stood in silence, with both hands stretched out, and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never in my life," said he, in a tremulous voice, "did I see, or did I feel, before this moment, the meaning of this text, 'Preach the word: be instant in season; reprove, rebuke, exhort, with all long suffering and doctrine.' Had I known that my venerable old friend was within so few minutes of eternity, I would not have dwelt on that subject which formed the topic of the evening's conversation. I would have addressed myself earnestly to him. I would have preached unto him and to you, Christ Jesus, and him crucified. I would have urged him and you, with all the earnestness befitting the subject, to prepare for eternity. You would have thought it, and you would have pronounced it out of season. But ah! it would have been in season, both as respected him, and as it respects you."

Standard.

PIETY OF LINNÆUS.

This great botanist was born in Sweden, in 1707, and died in 1778. One of the most distinguished attributes of his mind, was the warmth of his religious sentiments and profound adoration of the Deity. He resembled, in this respect, Newton, Haller, Locke, and others, whose respect for religion rendered their knowledge still more estimable. The deeper he penetrated into the secrets of nature, the more he admired the wisdom of her Creator. He praised this wisdom in his works, recommended it by his speeches, and honored it by his actions. Through all his writings there breathes forth a lively admiration of the greatness and wisdom of God, and a tender gratitude for his benefits. Whenever he found an opportunity of expatiating on the greatness, the providence and omnipotence of God, which frequently happened in his lectures and botanical excursions, his heart glowed with a celestial fire, and his mouth poured forth torrents of admirable eloquence. This made him one of the best inculcators of morality; he instilled by so doing a similar spirit of religion into the breasts of his pupils. Over the door of the hall in which he gave his lectures, was this inscription, "Live virtuous; God observes you." He could never think on the wonderful paths by which the Almighty had guided him, without being much affected, and thanking Providence for all the instances of his grace and mercy.—*Ibid.*

Opportunities sometimes present, when patience must possess itself in the midst of discouragement. Courage must face danger. These are the *estimable* qualities of the mind; the *amiable* supposes something different; it is soft and yielding, alarmed when occasion occurs of exercising those hardy qualities; this is the character which will perhaps be dispirited and overwhelmed in the evil day; but joining a proper union of the amiable and estimable qualities, this will secure integrity, at the same time that it exhibits to view virtue in its native grace and majesty; it will resemble the flower that smiles in the spring, and the firmly-rooted tree that braves the winter storm. But piety should be the basis of firm and established virtue; if this be wanting, the character will be found to be very incomplete. Moral virtue will always be endangered, often overthrown, when it is separated from its surest support. Confidence in God, and faith in the dear Redeemer of mankind, not only amidst the severer trials of virtue give constancy to the mind, but, by assisting the hope of immortality, give warmth and elevation to the affections.

Nothing can be more amiable than a constant desire to please, and an unwillingness to offend or hurt. Yet in characters where this is the predominant feature, defects are often found. Fond always to oblige, and afraid to utter any disagreeable truth, such persons are sometimes led to dissemble. Their love of truth is sacrificed to their love of pleasing.

DEFERRED MATTER.

The Christian Intelligencer reprints from a late number of Blackwood's Edinburgh Magazine an able article on the present state of religion in France. The body of the article consists of a recapitulation of events, illustrative of the progress of evangelical views, with which our readers may be presumed to be acquainted. The conclusion, whether they coincide or not in all its views, will amply repay them for perusal.

"It may appear perhaps to our readers that the account we have above given of the religious societies of the French Protestants looks very inconsiderable, when compared with the work which is carrying on in other nations. There are some considerations, however, to be borne in mind, which may change their thoughts. First, it is not the wealthy among the reformed of France who take any part in spreading the Gospel among their countrymen. From their long, and, we might almost say, hereditary indifference to religion, and their early education in Catholic colleges, which confirms this state of mind, these men are for the most part quite unconcerned about their creed, which they wear rather as an ancestral badge than an individual conviction. Pastors and their flocks, and not probably more than the half of these, who received certainly their first impulse from England and America, have alone set on foot the societies in question. Religion, too, in France, is not fashionable. Vanity and ostentation contribute nothing to its outward success. We see Madame Guizot's (the wife of the minister) name down in one of the reports for five francs. Collections of five, ten, fifteen, or twenty francs, made by scattering handfuls of poor men, constitute the principal resource of the associations. Four pounds is the highest contribution we have seen in any of the reports. When we consider, therefore, that the efforts for the cause of religion now making in that country come chiefly from the poor and the obscure, we discern a large amount of active zeal of the most pure and genuine character. It is also evidently *progressive;* two of the most promising societies have been called into existence within the last two years. And what is the most gratifying circumstance of all, the labors of the Protestants meet with no obstruction from any quarter. The little notice taken of them by those who might be supposed to be hostile or indifferent, is in the main encouraging. The jealousy of the priests—so great is the discretion and forbearance of the pastors—seems to be laid asleep. The former may probably, in a country where infidelity is so wide-spread, consider the latter as, up to a certain point, their allies, and they do not contemplate any results dangerous to themselves from the revival of Protestantism in its present stage. The constituted authorities, we have seen, when they interfere, do so only to facilitate the propagation of the Scriptures; and a whole host of writers, otherwise completely unimpressed with Christian sentiments, call out for a wide distribution of the Bible. 'A Bible for every cottage,' exclaimed Victor Hugo, in a late work. 'Let there be no house in the kingdom without a Bible,' says another author of the same class. Are we then too sanguine, looking forward to the future, when we anticipate great success to the Protestant cause in France? It has the peculiar advantage, particularly in that country, that whilst all systems which have moral truth for their object are floating in constant uncertainty, and, like piled clouds are changing their fantastic forms every second, it remains a small (as yet) but steady object, satisfying the affections, and recommending itself to the reason. It affords at once a *rest* and a *base* whereon the intellect may repose and build; and the French mind has been so long without either of these, and the *want* of them is so universally felt, that we cannot forbear to think it may at last inscribe its *eureka* on Protestantism, where alone they are to be found.

We have yet to mention that the salaries of the pastors of the national reformed churches of France, vary from one hundred and twenty to fifty pounds a year. They have besides glebe-houses, with four acres of land attached to them; and by marriage, baptism, and burial fees additional, enjoy a very easy competence. We have not hitherto had the advantage of knowing any of these pastors out of Paris; but we can speak of them very favorably. With the exception of one or two very well-behaved Socinians, the rest form a little knot of the most exemplary and zealous men we ever met with. There are in Paris five Protestant churches, or rather places of worship. Some of these are merely large rooms, in which a minister preaches twice or thrice a week. The congregations are mostly composed of poor people; and we will venture to assert that no fine lady ever entered among one of them for the purpose of showing off her fashionable bonnet, or young damsel for the sake of being ogled at by admirers—a circumstance Richardson dwells so fondly on in a paper in the Rambler. The places of worship, in fact, are never frequented *for form's sake.* The major part of those who usually attend are *the flock*—a word which has almost lost its original religious signification among us. By their flocks, the pastors are totally engrossed. Often they are up three or four nights in the week to administer consolation and support to the sick; and the warmth and affection which prevail mutually among the members of the little churches we have seen, recall delightfully to our mind the primitive time of Christianity. They form, indeed, little spots and patches in the great city, which, like the fleece of Gideon, are moist with refreshing dews from heaven; whilst all around is arid, parched, and barren—an explosive soil, generating naught but fire within its entrails.

If we were called upon to attribute to any one particular cause the great increase of devotional piety among the Protestants of France, we should say it was owing to the example of two men, obscure during their lives, and only illustrious in certain circles since their deaths. These men were John Frederick Oberlin and Felix Neff. We have their memoirs now before us, and we are only restrained from giving copious extracts therefrom by the hope of recurring shortly to the subject, when we shall have more ample space at our disposal. These two truly apostolical characters are the only men of the stamp France has ever produced. The awakening influence they have spread abroad may be compared well with that which accompanied the efforts of Wesley and Whitefield in their day. But in the French worthies we discern more forbearance, more tolerance, a warmer charity, and less of the controversial spirit than in their English predecessors. The lives of these two modern apostles form an epoch in the Reformed Church of France. Such lives have an immortality even upon earth, and that in a somewhat material sense, for the spirit hidden within them transmigrates into other bodies, and is reproduced through many generations. We can see a family likeness to Knox in some Scotch preachers of the present day, and Laud, Latimer, and Ridley do not want their counterparts in many English bishops. The seed of Christian truth, when once fairly dropped into a soil, does not cease to germinate through centuries. All hail, then, to the hope we have of France! This hope is not confined to a small elect circle of saintly men. The operation of Christianity is twofold. Its holiest and most potent action is within the vail, in the interior of individual hearts, but it makes its influence also felt abroad and without. Those who merely rationally recognise, without cordially embracing it, receive some of its blessings. It is impossible not to be struck with the vast differences that exist between Catholic and Protestant countries, the majority of the inhabitants of both being almost equally indifferent to religion. To what can we attribute this but to the imperceptible influence of creeds which determine character in its first springs and sources. Catholicism, for instance, from its presumed infallibility residing in a single person, produces a kind of spiritual centralization, and *masses* men together. Protestantism, by its private judgment, (its hope,) *individualizes* them. Catholics, therefore, either slumber together, or awake together to terrific energy, whilst Protestants are always active, but they are active as *units* making up a whole, not as an aggregate mass informed with a uniformity of will, derived as it were, from an external source. We have only to cast a glance over the moral geography of Christendom to see that it is divided into three distinct parts, marked severally with the names *Catholicism, Protestantism, Infidelity.* The wide difference of character which distinguishes these three portions of the Christian world, form an argument in favor of Protestantism which almost speaks to the senses. We cannot help thinking that the philosophers and statesmen of France, who are at present really and earnestly seeking to discover some medium point in morals between superstition and irreligion, which may afford an anchorage ground for the popular mind, will at last come to perceive that the Protestant form of Christianity alone gives a great desideratum, and that they will, therefore, if only on account of its virtues in relation to politics, give it every encouragement."

THE CHURCHMAN'S MANUAL.

Just received, and for sale at the Protestant Episcopal Press, The Churchman's Manual. An Exposition of the Doctrines, Ministry, and Worship of the Protestant Episcopal Church in the United States. By the Rev. Benjamin Dorr, A. M, Rector of Trinity Church, Utica. "I speak concerning Christ and the Church."

JUST PUBLISHED,

The Publication of the "Associate Alumni" for 1835, and for sale at the Protestant Episcopal Press, 46 Lumber Street. Orders from the Trade received.

A WALK ABOUT ZION.

Just received, and for sale at the Protestant Episcopal Press A Walk about Zion. By the Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia, author of the Pastor's Testimony.

Also a few copies in fine binding, suitable for annuals or Christmas presents.

KEEPSAKE.

The Christian Keepsake and Missionary Annual for 1836. Edited by the Rev. William Ellis, London, for sale at the Protestant Episcopal Press.

Nov. 19, 1835.

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

SUNDAY SCHOOL VISITER.

Just published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street, the first volume of the "Sunday School Visiter," for 1835, neatly bound in half calf.

ONDERDONK ON REGENERATION.

Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

PROTESTANT EPISCOPAL PRESS, PRINT.